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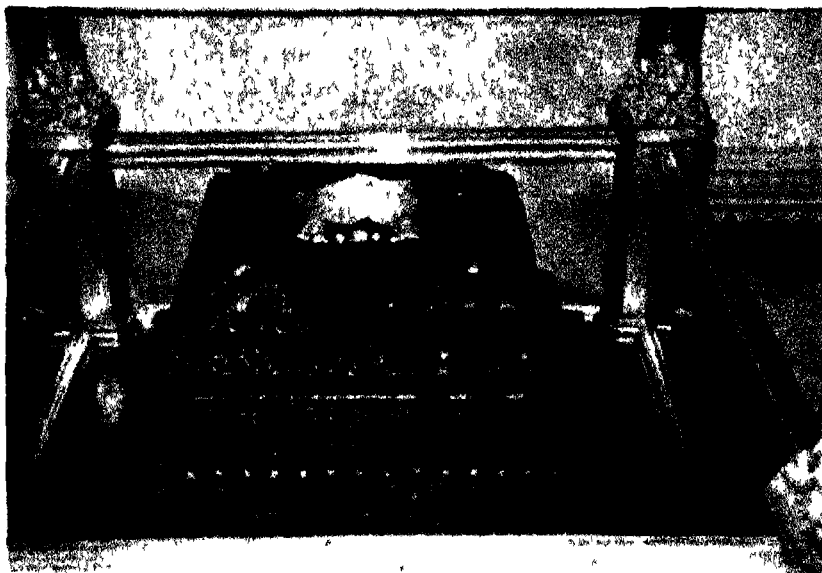
Editor : Ganesh Lalwani

Contents :

Plates :

The Publisher and the Editor record their very sincere thanks to the authors and the publishers whose generous cooperation has taken shape in this volume.

Where were cremated the mortal remains of the Lord

Foot prints of the Lord worshipped in the above temple

Courtesy M. K Singhi

KALPA SUTRA

is supposed to have been composed in its original form by Bhadrabahu who is reckoned as one of the earliest teachers and most prominent author amongst the Jainas. He is said to have been the sixth Thera after Mahavira and to have died hundred and seventy years after Mahavira's nirvana. Kalpa Sutra has three parts : Jina Carita (the biography of the Jinas with descriptions in kavya style) ; Theravali (list of schools, their branches and heads of schools) ; and Samacari (rules for ascetics). Here we present

LIFE OF MAHAVIRA

from Jina Carita.
translation by K. C. Lalwani

At that time, in that period, Sramana Bhagavan Mahavira had, when the moon was in conjunction with the asterism Uttaraphalguni, five auspicious events, which were : at the Uttaraphalguni, he descended, and having descended, he entered into the womb ; at the Uttaraphalguni, he was transferred from one womb to another ; at the Uttaraphalguni, he was born ; at the Uttaraphalguni, he was tonsured, and having given up home, he courted the life of the homeless (monk) ; at the Uttaraphalguni (again), he became the master of infinite, supreme unobstructed, unimpeded, absolute and perfect *kevala* knowledge and faith. (But) at the Svati, he entered into liberation. 1

At that time, in that period, in the fourth month of summer in the eighth fortnight, on the sixth day of the bright-half of the month of Asadha, having completed his life for twenty *sāgaropamas*, in the great *vimāna* named Mahavijaya-puspottara, which is the best among all the lotus-like *vimānas*, [on the exhaustion of life-span, existence and stay], Sramana Bhagavan Mahavira descended, and having descended in the land (*varṣa*) named Bharata in the isle (*dvīpa*-continent) of Jambu, when had ended all the years of the all-bracing part of the descension phase of the time-cycle, all the years of the bracing part, all the years of the bracing-unbracing part, and many years of the unbracing-bracing part, [on the expiry of crores of *sāgaropamaș* less forty two thousand years], when there still remained seventyfive years eight and a half months of this part, after the liberation of twentyone Tirthankaras who were born in the race of Iksvaku in the line of Kasyapa, and of two others born in the race of Hari in the line of Gautama, twentythree Tirthankaras (in all), and after the exhaustion of his stay, life-span and existence (in the aforesaid *vimāna*), at a time when the moon was in conjunction with the asterism Uttaraphalguni, at the confluence of the two halves of the night, as predicted by the preceding Tirthankaras, Sramana Bhagavan Mahavira entered as an embryo in the womb of Brahmani Devananda of the line of Jalandhara, the consort of Brahmana Risabhadatta of the line of Kodala, in the city of Brahmana Kundagrama. 2

Sramana Bhagavan Mahavira was the master of three types of knowledge. Knew he—'I shall descend'. Knew he not—'I am descending'. Knew he—'I have descended'. The night during which Sramana Bhagavan Mahavira entered as an embryo in the womb of Brahmani Devananda of the line of Jalandhara, during that night, Brahmani Devananda, lying on her couch, half asleep and half awake, dreamt these noble, beautiful, blissful, blest, auspicious and fortunate fourteen great dreams and woke up. 3

They are : an elephant, an ox, a lion, anointment, a garland, the

moon, the sun, an ensign, a jar, a lotus lake, a sea, a celestial abode, a heap of gems and a burning flame 4

Thereafter (i e , after having seen the dreams,) Brahmani Devananda, having awakened, was happy, pleased, joyous, delighted, exceedingly enraptured, with her heart throbbing with glee, with her pore-hairs thrilled like the pollens of the Kadamba flower when hurt by rain-drops, (and she) firmly fixed (welcomed) the dreams (in her mind) ; then having come out of her bed, at unhasty, unfaltering, [short], and swanlike pace, came she where lay Brahmana Risabhadatta and having come, she adored (and addressed) him saying, "Glory be to thee ! Victory be to thee !" then being calm and composed, she sat in a comfortable posture on a cushion, and having touched her head with the ten finger-tips of her folded palms, she made the following observation : 5

"Oh beloved of the gods ! This night, while in bed, half-asleep and half-awake, I got up on seeing (the following) noble till fortunate fourteen great dreams, which are an elephant, till a burning flame 6

"Oh beloved of the gods ! What blissful outcome do these noble till fortunate fourteen great dreams indicate ?" 7

Then, Brahmana Risabhadatta, having heard from Brahmani Devananda, became happy and pleased, till with his pore-hairs thrilled with glee like the pollens of the Kadamba flower when hurt by rain-drops, and welcomed the dreams Immersed was he in thinking, and, by his inherent intellect and insight, he determined the meaning of the dreams, and quoth as follows to Brahmani Devananda 8

"Oh beloved of the gods ! You have dreamt very noble dreams. Surely are those dreams of yours, oh beloved of the gods, noble, blissful, auspicious, graceful, healing, pleasing, givers of long life and givers of non-ending fortune Oh beloved of the gods ! (Signify they) the acquisition of wealth, of happiness, of friends, of progeny Oh beloved of the gods ! From to-day, on the full completion of nine months and seven and half day nights, you will give birth to a son, with charming hands and feet (limbs), with the five organs of senses flawless and sharp, with a well-built frame, graceful like the moon, tender, pleasing and beautiful. He will bear auspicious signs and auspicious marks, with high traits, fully developed in size, stature and weight, well-born, and with features graceful 9

"Then the new-born, having lived well through his childhood, will step into his youth, mature with knowledge and development ;

and then he will learn first, the ***Rik-veda***, second, the ***Yajur-veda***, third, the ***Sāma-veda***, fourth, the ***Atharva-veda***, fifth, Chronology (*Itihās*) and sixth, Terminology (*Nighaṇtu*), with all their branches and sub-branches known as *Aṅga*, *Upāṅga* and *Rahasyas* and become expert in them, and upholder of them ; he will also learn the *Saṣṭhi-tantra* (of Kapila), the Science of Numbers (*Gaṇita*), the hexology consisting of Phonetics-Metre-Grammar-Rhetoric-Etymology-Astronomy, and many others in the Brahminical (Parivrajaka) erudition, their Ethics and Law and become expert in them. 10

"So do I say, oh beloved of the gods, the dreams dreamt by you are noble, ...till healing, pleasing and givers of long life, bliss and welfare." (Thus he) repeatedly expressed his great satisfaction. 11

Having heard this account from Brahmana Risabhadatta, Brahmani Devananda was pleased, happy, ...till her heart throbbed with glee, and (she) touched her head with the ten nail-tips of her palms, and addressed unto him the following words : 12

"It is right, oh beloved of the gods ! It is so. It is true, oh beloved of the gods ! There's no doubt (in what you say), oh beloved of the gods ! That is what I desire, oh beloved of the gods ! That is what I accept, oh beloved of the gods ! What has been stated by you is the true meaning (of them)." So saying she welcomed the dreams. Having welcomed the dreams, she enjoyed many noble pleasures worthy of human beings in the company of Brahmana Risabhadatta. 13

At that time, in that period, Sakra, the highest among gods, the king of gods, the wielder of the thunderbolt, the destroyer of towns, the performer of a hundred sacrifices, with a thousand eyes, Maghavan, the punisher of (the demon) Paka, the master of the southern half of *loka* (sphere), the lord of thirtytwo lacs of *vimānas*, the bestrider of the elephant Airavata, the chief of the Suras, with spotless-clean and sky-like robes, with his crown decorated with garlands, with ear-rings made of pure gold and highly attractive, dangling on his cheeks, (the most fortunate, the most brilliant, the most mighty, the most glorious, the most powerful, the most happy), with a splendid body, wearing a down-reaching garland of forest-flowers ; (such one) was seated on the throne of the Sakras, in the council-hall named Sudharma, in the *vimāna* named Saudharmavatamsa, in the (heaven called) Saudharma-*kalpa* ; (such one) exercised and maintained supreme command, administration, management, guidance, direction, sovereign power and generalship over dwellers of thirtytwo lacs of *vimānas*, eightyfour thousand dwellers of

vimānas of similar rank and life-span (with himself), thirtythree chief gods, four guardians of the spheres, eight principal consorts with their retinue, three courts, seven regiments, seven commanders of regiments, celestial body-guards/aide-de-camp eightyfour thousand strong, and an innumerable number of gods and goddesses residing in the Saudharma-*kalpa* ; (such one) was spending his time enjoying many pleasures permitted to divine beings, under the great din of incessant story-telling, stage play, music, and playing on instruments like Vina, Karatala, Turya, big drums like Patu, Pataha, and many others. 14

At that time, (Sakra) was on an observation of the isle of Jambu by dint of his profound *avadhi* knowledge. There he saw, in the isle of Jambu, in the southern half of Bharatavarsa, in the Brahmana Kunda-grama, Sramana Bhagavan Mahavira, lodged in the form of an embryo, in the womb of Brahmani Devananda of the line of Jalandhara, wife of Brahmana Risabhadatta of the line of Kodala. Having seen (him), he was happy and glad in his mind, overwhelmed with joy, delighted and highly enraptured, with his heart expanded with joy, with his pore-hairs thrilled and standing erect like the fragrant flowers of Nipa beaten by rain-drops, his face and eyes wearing happiness like the best lotus-petals in full bloom. He had beautiful bracelets on his hands, bangles and *keyūra* dangling, crown on his head, rings on the ears, and necklace decorating his breast, with pendants of ornaments hanging and swinging. Astounded, and in confusion and haste, the king of the gods rose from his throne, descended to the foot-stool, and took off his slippers, polished with expertise with the best cream of the *vaidūrya* colour, deep and shining, and beset with glittering gems and stones. Then he placed a portion of the seamless robe on his shoulders in the shape of *uttarīya*. Then with the fingers on his palms arranged and folded in the shape of a flower bud, he advanced seven or eight steps towards the (would-be) Tirthankara. Then bending his left knee, and supporting (himself) with his right knee on the floor, he placed his head thrice on the ground. Then slightly raising his head, he composed his arms decorated with bracelets and bangles, touched his head with the extended ten fingers of his folded palms and prayed thus : 15

"Obeisance to the Arhatas and Bhagavatas ; obeisance to the Adi-karas, the Tirthankaras and the Self-Enlightened Ones , obeisance to the best among men, the lions among men, the best lotus among men, the elephants of the *gandha* species among men ; obeisance to the best in the world, the guides of the world, the benefactors of the world, the beacon-lights of the world, the enlighteners of the world ; obeisance to the liberators from fear, the givers of vision, the givers of the path, the givers of

refuge, the givers of life and the givers of enlightenment ; obeissance to the givers of law, the preachers of law, the masters of law, the leaders of law and the world monarchs of law who are the best in all the four directions ; obeisance to those who are liberated from (the bondage of) wrong knowledge, who are the holders of unrestricted and best knowledge and faith, who (in this world) are the light, the liberator, the refuge, the mover and the rest ; obeisance to those who are the victors and the givers of victory, the saviours and the saved, the givers of enlightenment and the enlightened, the givers of liberation and the liberated ; obeisance to the all-knowing, all-seeing Jinas, who have conquered fear, and who have attained the blissful, stable, formless, infinite, imperishable, unobstructed and never-to-end, status and existence of Siddhaloka ; obeisance to the Sramana Bhagavan Mahavira, the Adikara, the last Tirthankara, whose advent was predicted by the preceding Tirthankaras. From this place do I pay homage and obeisance to the Lord who is there, and may the Revered Lord from there cast his gracious glance at me here." So saying, he (again) paid homage and obeisance to the Sramana Bhagavan Mahavira, and sat on his excellent throne facing the east. At this time, this coveted (commendable) and reflective idea took shape in the mind of Sakra, the king of gods and the highest of gods : 16

'It has never been, nor is, nor will ever be, that either an Arhat or a Cakravarti, or a Baladeva or a Vasudeva, has ever come, comes or will ever come in low families, mean families, degraded families, poor families, miserly families, beggar families (or) brahmin families. 17

'Indeed, an Arhat, a Cakravarti, a Baladeva or a Vasudeva has come, comes or will come in families in the race of Ugra, Iksvaku, Rajanya-ksatriyas or of Hari, or similar other families of pure descent and pure race. 18

'Or, is it possible that such an unusual event may even take place in the time-flow of ascensions and descensions May be, for reason unknown, for not being able to exhaust the bondage of *nāma-karma* concerning race and clan, some Arhat, Cakravarti, Baladeva or Vasudeva has, does or will come, and has been, is or will be lodged as an embryo in a womb in a low family, mean family, degraded family, poor family, beggar family, miserly (brahmin) family ; but certain it is that such one has never been, nor is, nor will ever be brought forth by birth from such (lowly) womb. 19

'This Sramana Bhagavan Mahavira is (at this time) staying lodged as an embryo in the womb of Brahmani Devananda of the line of

Jalandhara, wife of Brahmana Risabhadatta of the line of Kodala, in Bharatavarsa in the isle of Jambu. 20

'In such a situation, it has been the eternal practice of the Sakras, the king of gods and the highest of gods, in all (the three) periods, past, present and future, to have the Arhatas or the Bhagavatas transferred from such low families, mean families, poor families, beggar families or miserly families to Ugra families, Bhoga families, Rajanya families, Jnatri-ksatriya families, families in the race of Hari, or any other of pure breed and pure descent. So now, it is my bounden duty that I transfer the embryo of Sramana Bhagavan Mahavira, the last of the Tirthankaras, whose advent had been predicted by the Tirthankaras, preceding him, from the womb of Brahmani Devananda of the line of Jalandhara, wife of Brahmana Risabhadatta of the Kodala line in the city of Brahmana Kundagrama, and lodge the embryo in the womb of the Ksatriyani Trisala of the line of Vasistha, wife of Ksatriya Siddhartha, in the clan of the Jnatri-ksatriyas, in the line of Kasyapa, in the city of Ksatriya Kundagrama. And also do I transfer the embryo from the womb of Ksatriyani Trisala, and lodge it in the womb of Brahmani Devananda of the Jalandhara line.' Thus decided he looked around and called Deva Harinegamesi, the commander of the divine infantry, and having called Deva Harinegamesi, said he thus : 21

"Indeed, oh beloved of the gods, it has never been, nor is, nor will ever be, that either an Arhat or a Cakravarti, a Baladeva or a Vasudeva, has ever come, comes or will ever come in low families, mean families, degraded families, poor families miserly families, beggar families or brahmin families. Indeed, an Arhat, a Cakravarti, a Baladeva or a Vasudeva, has come, comes or will come in families in the race of Ugra, Bhoga, Rajanya Jnatri-ksatriyas or of Iksvaku or Hari, or any other of pure descent and pure race. 22

"Or, may it be so that such an unusual event has taken place in the time-flow of ascensions and descensions. May be, for reasons unknown, for not being able to exhaust or win over the bondage of *nāma-karma* concerning race and clan, some Arhat, Cakravarti, Baladeva or Vasudeva has, does or will come, and has been, is or will be lodged as an embryo in an womb in a low family, mean family, degraded family, poor family, beggar family, or miserly family ; but certain it is that such one has never been, nor is nor will ever be brought forth by birth from such (lowly) womb. 23

"This Sramana Bhagavan Mahavira is (at this time) staying lodged as an embryo in the womb of Brahmani Devananda of the line of Jalan-

dhara, wife of Brahmana Risabhadatta of the Kodala line, in Bharatavarsa in the isle of Jambu. 24

"In such a situation, it has been the eternal practice of the Sakras, the king of gods and the highest of gods, in all period, past, present and future, to have the Arhatas or the Bhagavatas transferred from such low families, mean families, poor families, beggar families or miserly families to families in the race of Ugrá, Bhoga, Rajanya (Jnatri)-ksatriyas or of Iksvaku or Hari, or any other of pure descent and pure race. 25

"So go ye to the city of Brahmana Kundagrama, and transfer the embryo of Sramana Bhagavan Mahavira from the womb of Brahmani Devananda of the Jalandhara line, wife of Brahmana Risabhadatta of the Kodala line, to the womb of Ksatriyani Trisala of the Vasistha line, wife of Siddhartha, a Jnatri-ksatriya of the line of Kasyapa, in the city of Ksatriya Kundagrama; and the embryo in the womb of Ksatriyani Trisala,—transfer and lodge it in the womb of Brahmani Devananda of the Jalandhara line ; and having done so, report at once the fulfilment of the commission." 26

Being thus commissioned by Sakra, the king of gods and the highest among gods, Deva Harinegamesi, the commander of the divine infantry, became elated and happy. His heart was expanded in great joy. He touched his head with fingers arranged on his folded palms and received the order with due humility saying : "As Your Majesty pleases." After this, having left the presence of Sakra, he descended in the north-east direction. Having descended, he spread, by dint of his magical powers, snares of hypnotism. (Soon,) distance became reduced like sticks and started moving out fast. Then he threw out the gross particles of jewels, such as Vajra, Vaidurya, Lohitaksa, Masaragalla, Hamsagarbha, Pulaka, Saugandhika, Jyotisara, Anjanapulaka, Jatarupa, Subhaga, Anka, Sphatika and Arista, like (insignificant) berries, retaining (only) subtle substance (of them). 27

Then for the second time, he spread his magical powers, and having done so, he transformed himself into a definitive form (which gods adopt on entering the world of men). Thereafter, he passed obliquely at paces excellent, quick, active, sure, tremendous, victorious, exalted, rapid, divine, and befitting a god, through innumerable isles and oceans, and arrived in Bharatavarsa in the isle of Jambu, to the city of Brahmana Kundagrama, at the residence of Brahmana Risabhadatta, to Brahmani Devananda. Then he paid homage and obeisance to the presence of Sramana Bhagavan Mahavira. After this, he cast Brahmani Deva-

nanda, with her retinue, into a deep slumber, withdrew inauspicious matter and spread auspicious ones. Then saying, "May the Venerable One graciously permit me", and without causing any disturbance, he took (the embryo of) Sramana Bhagavan Mahavira on his palms. With this, he rushed to the city of Ksatriya Kundagrama, to Ksatriyani Trisala, at the residence of Ksatriya Siddhartha. There he cast Ksatriyani Trisala, with her retinue, under a spell of deep slumbr, withdrew inauspicious matter and scattered auspicious ones. Then he placed Sramana Bhagavan Mahavira, in embryo, and without causing any disturbance, in the womb of Ksatriyani Trisala ; and, the one that was lodged in the womb of Ksatriyani Trisala, he placed in the womb of Brahmani Devananda of the Jalandhara line ; and retraced in the direction whence he came. 28

With the body extended over a thousand *yojanas*, and at paces excellent, quick, active, sure, tremendous, victorious, exalted rapid, divine and befitting a god he flew across innumerable isles and oceans, and arrived at the Saudharma-*kalpa*, to the *vimāna* named Saudharmavatmsa where, on the throne, was seated Sakra, the king of gods and the highest among gods ; and quickly reported the execution of his order to Sakra, the king of gods and the highest among gods. [At that time, in that period, Sramana Bhagavan Mahavira was in possession of three types of knowledge , knew he, 'I shall be removed' ; knew he not when he was being removed ; knew he, 'I have been removed'.] 29

At that time, in that period, (the embryo of) Sramana Bhagavan Mahavira was in the third month, in the fifth fortnight ; on the thirteenth day of the dark half of the month of Asvina, having completed eightytwo day-nights (in the womb), eightythird day-night *running*. By the order of Sakra, the well-wishing and sympathetic Deva Harinegamesi removed at mid-night, when the moon was in conjunction with the asterism Uttaraphalguni, the embryo of Mahavira, in tact, from the womb of Brahmani Devananda of the Jalandhara line, wife of Brahmana Risabhadatta of the Kodala line, to the womb of Ksatriyani Trisala of the Vasistha line, wife of Ksatriya Siddhartha in the line of Kasyapa. 30

The night during which (the embryo of) Sramana Bhagavan Mahavira was removed from the womb of Brahmani Devananda of the Jalandhara line to the womb of Ksatriyani Trisala of the Vasistha line, durng that night, Brahmani Devananda, half-asleep and half-awake in her bed, saw that her fourteen great dreams, noble ...till fortunate, were being stolen away by Ksatriyani Trisala. Having seen thus she woke up. They are : an elephant, ...till a burning flame. 31

1. Then Ksatriyani Trisala saw in her first dream an auspicious elephant, possessing good marks, very powerful, with beautiful thighs and four tusks, whiter than a vast water-less cloud, or a heap of pearls, or an ocean of milk, or the beams of the moon, or the foam of waves or the silvery mountain, with its temples perfumed with scented fluid attracting bees, equalling in its physical dimensions the great Airavata of the king of gods, trumpeting deep and fine like the thunder of a large rain-cloud. 33

2. Then (she saw) a tame, lucky bull, with complexion whiter than a heap of white lotus petals, illuminating all around by the diffusion of a glory of light, with a lovely, resplendent, beautiful hump displaying in all its grace ; with a frame looking delightful and covered with fine, clean and tender hairs, with beauty emanating from well-set and well-formed muscles, with body proportioned and fine ; with two beautiful horns, thick, round, gracious and fine, pointed at the tip and greased ; with teeth equal, white and bright ; with face indicating innumerable good qualities and auspicious marks. 34

3. And then (she saw) a good-looking, delightful, moon-like and jovial lion jumping from the sky towards her face : with his body-complexion whiter than a heap of pearls, an ocean of milk, the beams of the moon, the foam of waves or the silvery mountain ; with mouth adorned with sharp teeth, well-set, thick and strong, and with fixed lustre ; with fine lips, soft like a noble lotus, well-proportioned and brilliant ; with the tip of the tongue protruding ; with palate mild and tender, like the petals of red lotus ; with eyes round, lightning like and gentle, revolving in the socket, like red-hot excellent gold just poured ; with thighs beautiful and large ; with developed and excellent shoulders ; with a mane soft, white, fine, auspicious, broad and extended ; with tail well-shaped and well-grown, erect and flapping ; with claws deep and sharp ; and with a beautiful tongue adorning the mouth-pit like newly sprouted shoot. 35

4. And then (she saw) Goddess Sri, with her face like full moon, seated at the top of the Himavat mountain on a lotus in a lotus lake, highly auspicious, on a lofty throne at a beautiful elevation ; with her pace as graceful as that of a well-placed golden tortoise ; with nails copper-tinged, delightful, fine and long beset on high, tender, fleshy limbs, with fingers like the petals of a lotus beset on her dainty hands and feet ; with round and well-formed legs adorned with an ornament called Kiruvindavarta ; with two knees deep ; with fleshy thighs resembling the proboscis of an excellent elephant ; with lovely and broad hips encircled by a golden girdle ; with a combination of a beautiful belly and a circular navel, containing a lovely array of hairs black as collyrium, black drone or cloud, straight, even, continuous, thin, long, admirable, handsome and soft ; her waist having three wide folds encompassable in a palm ; with ornaments and trinkets made of gold and set with many jewels and precious stones, with pure radiance, shining on her various limbs and body parts ; with a pair of pure, cup-like sparkling breasts, swollen, decorated with Kunda flowers, bearing on them a necklace, with strings of pearls made by diligent and expert craftsmen, necklace, of jewels, with a string of *dināras*, and dangling pair of ear-rings touching her shoulders, and diffusing brilliance ; her face gracious, out-shining the combination of all adornments ; her beautiful eyes, lotus-like pure and large ; with her brilliant hands sprinkling water, from lotus which served like a fan ; her glossy, dark, thick, smooth hair hanging downward ; such goddess Sri on the top of the Himavat mountain was being anointed with water from the strong and large trunks of the gurdian elephants. 36

5. And then (she saw) floating down from the firmament a garland, looking as graceful as a bunch of Mandara flowers because of the

combination of fresh blossoms, emitting delicious smell of Campaka, Asoka, Punnaga, Naga, Priyangu, Mudgaraka, Mallika, Jati, Juthi, Ankolla, Kojja, Korantipatra, Damanaka, Nava-mallika, Vakula, Tilaka, Vasantika, Padma, Utpala, Patala, Kunda, Atimukta and Sahakara ; perfuming with fine and unexcelled fragrance ten spheres of the universe ; with charming whiteness of fragrant flowers of all seasons ; splendid with the embellishment of multifarious colours in between, with swarms of bees and black drones humming around, darkening, and filling with their noise, the entire neighbourhood. 37

6. And the moon,—white as cow's milk, or foam, or a silver cup, full of white hue in all parts, auspicious : dispeller of thick darkness of deep and swarthy caves ; with its silvery crescent shining at the end of the two halves of the month ; delight of the blossoms of lotus group, adorning the night, pure as the surface of the well-polished mirror, with bright hue like a swan, decoration of the firmament, enemy of darkness, like the arrow-quiver of Cupid, the god of Love, sweller of the water of ocean, exploiter of the disconsolate, separated from the sweet-heart, placid and beautiful ; shining like the head mark of the vast lunar disc (*soma-cakra*) in the sky ; full moon, the delight of the heart and mind of Rohini, dazzling in brilliance. 38

7. And then the sun, the dispeller of the mass of darkness, burning radiant in its own self, like the red Asoka, or the blossomed Kimsuka, or the bill of a parrot, or the (red) half of Gunja ; the ornament of lotus groups ; the measure/mark of astronomical locations, the lamp of the firmament, the melter of snow-heaps, the illustrious leader of planets, the destroyer of nights, pleasant for a momentary vision at the rising and setting time, exceedingly hard to vision (for the rest of the day), the punisher of night-faring miscreants, the subduer of chill, with its luminous glory set forth by a thousand rays. 39

8. Then an ensign, fastened to a staff of pure gold, an attractive sight for the people, unusually large in size, with its crest made of tender and delightful peacock feather, deep blue, red, yellow and white, exceedingly gracious ; as if a lion, white like crystal, or conch-shell, or Anka-stone, or Kunda flower, or foam of water or a silver cup, was floating to and fro in the firmament, (as if) to deprive a king of his dignity by the dignity of another king. Beaten by gentle stroke of pure breeze, the brilliant ensign was fluttering. 40

9. Then (saw) a full jar of precious (silvery ?) metal, resplendent with fine gold, full of pure water, super-excellent and shining in beauty,

surrounded and decorated with boquets of water lilies, marked all over by prosperity and happiness, placed on a lotus excelling even a jewel, like the peaceful abode of the goddess of Wealth, delight of the eye, free from all sins, splendid, shining and exquisitely beautiful ; casting its brilliance in all directions, and decorated with garlands made of fragrant flowers of all seasons. 41

10. Then a lotus lake, delight of the eye and of the heart, with beautiful sight ; with water (looking) yellow and perfumed by one-thousand-petalled lotuses just blossomed in the rays of the sun ; abounding with swarms of aquatics dwelling in water, and fish moving inside ; very large and brilliant ; with Kamala, Kuvalaya, Utpala, Tamarasa and Pundarika dangling with glee; the lake itself looking splendid and delightful because of the brilliant blossoms of multifarious flowers ; with black drones and infatuated bees swarming in thousands and licking honey from lotus to lotus ; with proudly playing and moving pairs of swans, cranes, Cakravakas, ducks and many others living on water ; with water drops splendidly sparkling on lotus leaves. 42

11. Then she, whose face was splendid like the moon in autumn, saw a milk-sea ; its surface glittering like the moon beams ; its water swelling and rushing in four (all) directions, restless and mobile, with excessively high waves ; with its distinct billows, driven by sharp wind and playful, dashing against the shore and breaking into an endless brilliance ; the sea itself looking bright and pleasant because of the rolling and re-rolling of sharp and distinct waves ; with camphor-like white foam coming up from the lashing (tails) of the great tortoises, fish, whales, Timingila, Niruddha and Tilitilika and spreading far ; with big rivers rushing into the sea and creating whirl-pools called Gangavarta, wherein water is incessantly restless and moving round. 43

12. Then (she saw) a celestial abode, the very best among the *vimānas*, abode of perpetual joy and happiness, ever lit and lotus-like ; with brilliance like the disc of the morning sun ; its one thousand and eight excellent columns made of fine gold, inlaid with great gems, looking like a brilliant light in the sky, with pearls fastened to its glittering curtain ; decorated with frescoes depicting wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, Rurus, Sarabhas, Camaras, Samsaktakas (a beast of prey), elephants, wild creepers and lotus creepers. There was audible all the time music arising from the concerts played by the Gandharvas. The surrounding was all the time sounded by the rumblings of thick and rain clouds. The great din of the drums of the gods even penetrated the world of living beings. All the time, beautiful frag-

rance was emanating from the burning incense, the best of black aloe, Kundurukka and Turuska, and the whole place was filled up by the scented fumes. It (*vimāna*) shed continuous light, was white and of excellent lustre, delight for the highest of gods, and affording joy and pleasure. 44

13. Then again, (she saw) a heap of jewels, as high as Mount Meru, and containing (in the heap) Pulaka, Vajra, Indranila, Sasyaka, Karketana, Lohitaksa, Marakata, Prabala, Saugandhika, Sphatika, Hamsagarbha, Anjana, Candrakanta and many others. Though placed on the ground, the light emanating from that heap shone till the farther end of the sky. 45

14. And a burning flame. She saw a flame, trembling and in vehement motion, exceedingly bright, poured with honey-like yellow *ghee* (clarified butter), smokeless, bright because of the burning glow, and extremely beautiful. Its inter-twined flames were jumbled up like limbs, piled one on the other, and their blaze brightened the firmament at many places. 46

On seeing these auspicious dreams, graceful, pleasant and lovely, (she), the lotus-eyed one, woke up in her bed, with her body bristling with joy.

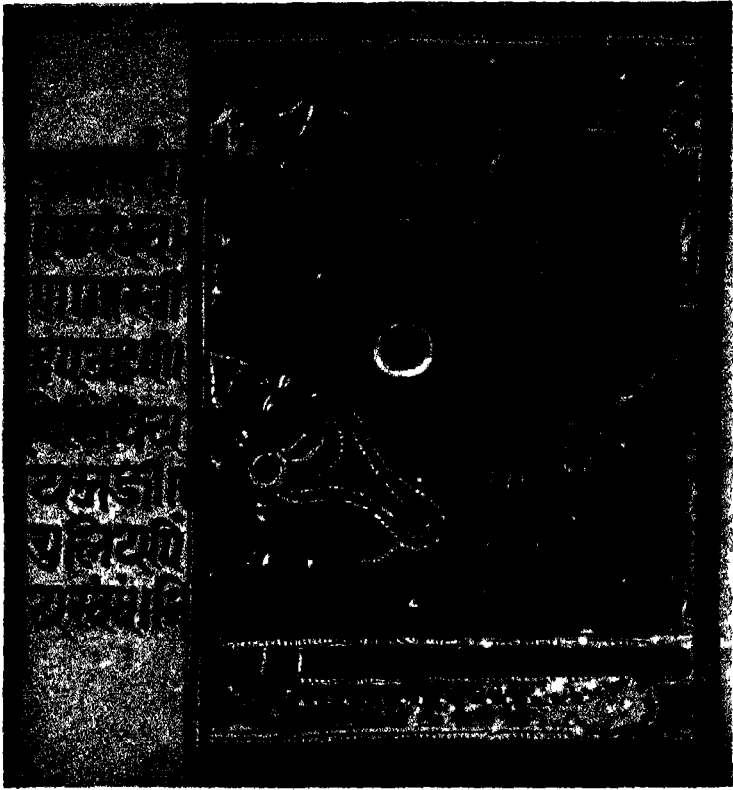
These fourteen dreams are seen by mother of Tirthankara during the night when enters in her womb the great-famed Arhat. 46B

Then, she, Ksatriyani Trisala, having seen these fourteen great and noble dreams, woke up, became happy, glad, pleased, joyful, very much delighted, with her heart expanded, with her pore-holes thrilling like the Kadamba flower struck by rain-drops, and welcomed the dreams. Then she came out of her bed, and descended from the foot-stool. Then she moved at slow, steady, unoverwhelmed, even, swan-like pace in the direction of the couch where lay Ksatriya Siddhartha and awakened him by addressing him with kind, pleasing amiable, tender, noble, blissful, auspicious, blest, helpful, fortune-giving, heart-moving, heart-delighting, measured, sweet and soft words. 47

"My dear ! To-day, I, while lying on the bed, that had a side-pillow of full human length, with two pillows at two ends, with the two ends raised (a little), and hollow in the centre, soft to lie on like the sand on the bank of the Ganga molested by footsteps, covered with a beautiful linen, decorated with a well-wrought towel, covered with red curtains, soft like cotton or butter, and sprayed with the best and most fragrant flower-powder, I, half asleep and half-awake, at the confluence of the two halves of the night, woke up on seeing these noble dreams. They are: an elephant, an ox, a lion, anointment, a garland, the moon, the sun, an ensign, a jar, a lotus lake, a sea, a celestial abode, a heap of gems and a burning flame. Oh my dear ! Tell me what blissful outcome is portended by these fourteen noble and great dreams." 49

Then, on hearing these words of Ksatriyani Trisala, and understanding them, king Siddhartha became happy and pleased, very much delighted, with his heart expanded with glee, and his pore-holes became thrilled like the petals of the delightful Nipa blossoms when hurt by rain-drops, and welcomed/received the dreams. Having received them, he was immersed in his thought. Then he determined the significance of the dreams by his natural talent and analytical faculty, whereon addressing Ksatriyani Trisala with kind ...till measured, sweet and soft words, said he thus : 50

"Oh beloved of the gods ! Surely very noble are these dreams seen by you. Oh beloved of the gods ! Surely blissful are these dreams seen by you. Surely are they auspicious, blest, helpful, fortunate, givers of healing, happiness and long life, and non-ending weal and bliss. Oh beloved of the gods ! Portend they the acquisition of wealth, of happiness, of progeny, of friends, and of kingdom, in consequence of which, on completion of full nine months and seven and half day-nights, you will give birth to a boy, who will be the ensign of our line, the lamp of our line, the crown of our line, the head-mark to our line, the giver of glory to our line, the sun of our line, the support of our line, the joy of our line, the giver of fame of our line, the tree of the line, the exalter of the line ; with tender hands and feet, free from any defficiency or depression in the organs of senses and in the body, with gracious marks and auspicious traits, well-proportioned in length, height and weight, with a frame beautiful all over, calm like the moon, pleasing, pleasant and beautiful. 51

"Then passing through his childhood, the boy will attain the knowledge and development due to youth and step into his youth ; then at youth, he will be brave, gallant and valorous, and become the master and king of a vast kingdom, with a large army, and extensive waggons. 52

Fourteen Great Dreams seen by the Mothers of the Jinas

"So, oh beloved of the gods, surely very noble are these dreams of yours." And he repeated these twice or thrice. Ksatriyani Trisala too, on hearing these from king Siddhartha, and understanding them, became highly pleased, delighted and happy, with her mind full of joy, with her heart throbbing in glee, and with her pore-holes expanded like the Kadamba flower struck by rain-drops, (whereon) touching her head with her ten fiingers set on her folded palms, she said thus : 53

"What you say is right, my lord ! It is just, my lord ! It is true, my lord ! There's no doubt in it, my lord ! It is desired, my lord ! It is expected, my lord ! What you say is the correct significance of the dreams, my lord !" So saying, she (again) rightly welcomed the significance of the dreams. Having welcomed them, she, with the permission of king Siddhartha, rose from her seat inlaid with various gems and depicted with sundry miniatures. Then at paces slow, steady, unoverwhelmed, even and swan-like, she went to the place where stood her bed, and said thus (unto herself) : 54

'Lest other evil dreams counteract these best, most excellent and blissful dreams (if I sleep again) ...', with this apprehension, she submitted herself to 'post-dream awakening', and spent her time awake by listening to the stories of Tirthankaras, Acaryas and others, bracing, blissful, pious and agreeable. 55

Then at day-break, Ksatriya Siddhartha sent for the keepers of the royal house-hold and, having called them, said thus : 56

"Oh the beloved of the gods ! Urgently to-day and with special haste, make ready and have made ready the exterior hall of audience, duly cleaned with the broom, duly besprinkled with fragrant water, and duly besmeared ; decorate and have decorated the place with scented flowers of five (sundry) colours ; delight the hall with curling and scented fumes of burning black aloe, Kundurukka and Turuska ; fill it with fragrance of the sweet essence of flowers, etc., so that the hall may turn into a vessel of fragrance. Having done these, erect a throne. And, on due completion of (my) order, report it to me at once." 57

On being ordered thus by king Siddhartha, keepers of the household pleased, happy and joyful, with their heart throbbing in great delight, with their pore-holes expanded like the Kadamba flower hurt by rain-drops, touched their head with their ten fingers on their folded palms, and accepted the royal order saying, "As Your Majesty commands !" Having accepted (the royal order), they moved out from the pre-

sence of Ksatriya Siddhartha, and hurried to the external hall of audience. Then they themselves made ready and got it done, duly broomed it, duly besprinkled it with scented water, duly had it besmeared ; decorated it with scented flowers of five (sundry) colours ; made it delightful with curling and scented fumes of burning black aloe, Kundurukka and Turuska ; filled it with the fragrance of sweet flower essence, etc., so that the hall turned into a fragrant vessel. Having finished these, they erected the throne in the hall, and then they came back to Ksatriya Siddhartha, touched their head with ten fingrs on their folded palms, and reported to him on the execution of the order. 58

Next day, the night having ended, at dawn, when blossomed the soft lotuses and nymphaeas ; when rose the sun, red like the Asoka, the Kimsuka, the bill of the parrot, the (red) half of Gunja fruit ; [like the feet and eyes of the dove, the scarlet eyes of the cuckoo, a heap of Jaba flowers, and more red than vermillion] ; the delight of lotuses, and burning in its own thousand rays ; when this sun rose at the right time, [when darkness was lashed out by its rays, and when the world of living beings was enlivened with its light], Ksatriya Siddhartha came out of his bed.59

Having got up, he descended from the fool-stool, and went to the hall of gymnastic exercises. There, he applied himself to many wholesome exercises, like jumping, mascular exercise, and wrestling, and on being tired and exhausted, he got his body massaged with pleasant, stimulating, envigorating, exhilerating, strength-giving, nourishing-the-sense-organs-and-the-limbs, and in-pouring oils boiled a hundred and a thousand times by masseurs, who were experts, trained in their profession, skilled, excellent, intelligent and untiring. The hand-palms and feet-soles of these masseurs were soft, and they had their frames with well-developed limbs. They were experts in rubbing (oil) in, in massaging, in stimulating strength, and were experienced in the outcome of these. Having seated (him) on the oily leather, they started massaging and anointing him giving his limbs pleasure in four senses, viz., pleasure to the bones, pleasure to flesh, pleasure to skin and pleasure to the pore-holes. His fatigue and exhaustion having (thus) been removed, he moved out from the gymnasium. 60.

Having come out from the gymnasium, he went in the direction of the bath-room. Then he entered into the bath-room. Having entered that room, which gave a pleasant sight, decorated as it was with an intricate net-work of pearls and its floor inlaid with sundry gems and precious stones, and exceedingly beautiful he sat comfortably on the bathing stool containing many gems and precious stones, and having

many miniature paintings on, and took bath in the usual, excellent and pleasant form, combined with healthy exercises, with water scented with flowers and with essences, with tepid water and pure water. When this healthy and excellent bath under many hundred-fold pleasures was over, he dried his body with a soft, scented, red-coloured turkish towel; (then he) dressed himself in precious and best of robes ; he had his body rubbed with soft and scented Gosirsa and sandal pastes ; after this were celebrated and performed hundreds of after-bath, pleasant, blissful and blest ceremonies ; then were placed on him a wreath of flowers purified by the spray of sandal paste and a gold necklace set with pearls ; a three-fold necklace of pearls, with a pearl pendant dangling therefrom ; a golden girdle at the waist ; a collar round his neck ; rings on his tender fingers; bangles and bracelets adorning the arms ; ear-rings brightening the face ; and a shining crown—all these imparting extra grace to his charming person ; the out-stretched bunches of necklace adorning the breast ; yellow rings imparting a golden tinge to his fingers ; a pearl border hanging down from the silken shoulder-cloth ; and a pair of armlets, a very symbol of his valour and gallantry, inlaid with gems and precious stones, and made from fine gold, finely inlaid and set, joints duly fixed, brightened, polished and prepared by expert hands ; to be precise, well-dressed and well-decorated, (looked he) like the Kalpa tree, the leader of men ; with an umbrella decorated with wreaths and garlands of Korinta flowers held above him; with the finest of white *camara* fanning ; greeted (was he) at his appearance with auspicious shouts of victory ; and attended/followed by innumerable chieftains, satraps, kings, princes, knights, sheriffs, heads of families, ministers, chief ministers, astrologers, counsellors, valets, dance-masters, citizens, traders, merchants, guild-leaders, generals, caravan-chiefs, messengers, and frontier-guards, he, the monarch, leader of men, bull amog men, lion among men, came out from the room of showers, like the pleasant-looking moon in the company of stars, planets and other heavenly bodies glittering, as if emerging out of a great, white cloud, (the king) shining with enormous royal authority and fortune. 61

Having come out, he moved in the direction of the external hall of audience, and having gone there, he sat down on the throne with his face turned towards the east. 62

Having taken his seat, he got erected in the north-eastern side of him, eight chairs of state, covered with white cloth, and sanctified with mustard. Having got them erected, neither very near nor very far from him, in (another) corner, he got placed an interior screen, decorated with sundry jewels and precious stones, extremely worth-seeing, very

costly due to the use of the finest silk, adorned with innumerable pieces of fine needle-work made with fine threads and depicting miniatures of wolves, bulls, horses, men, dolphins, birds, snakes, Kinnaras, Rurus, Sarabhas, Camaras, elephants, wild creepers and lotus creepers. Then he got erected a special chair of state for Ksatriyani Trisala, bedecked with sundry gems and precious stones, coveded with white cloth, very soft, comfortable to touch, and out-fitted with a coverlet and a soft pillow. Having got it done, he sent for the keepers of the royal house-hold and these having arrived, he said thus : 63

"Oh the beloved of the gods ! Hurry up and bring forth (hither) the interpreters of the significance of dreams, who well knoweth the science of prognostics with its eight branches, and are well-versed in other sciences too."

Having been ordered thus by king Siddhartha, the keepers of the royal house-hold happy, pleased, highly delighted in mind, with their heart thrilled with joy, and with their pore-holes expanded like Kadamba flower hurt by rain-drops, touched their head with ten fingers on their folded palms and received the order with due submission by saying : "As your Majesty commands !" 64

Having received the order, and assuring compliance thereof, (they) moved out from the presence of Ksatriya Siddhartha. Having moved out, they turned their steps, wending through the city of Kundagrama, towards that locality wherein resided the interpreters of the significance of dreams. Having reached there, they called them out. 65

Then the interpreters of the significance of dreams, being called by the house-keepers of Ksatriya Siddhartha, became highly pleased, happy and delighted, their hearts throbbing with joy, and their pore-holes expanding like the Kadamba flower hurt by rain-drops. These then having taken their bath, finishing their offerings, performing auspicious rights like wearing head-marks, and also expiatory acts, wearing clean and lucky garments and shoulder-silk to match, suitable for admittance to the royal court, adorning their bodies with costly ornaments, and putting for the sake of good omen mustard and Durba (grass) sprouts on their (respective) heads, they started from their homes. Then having moved through Ksatriya Kundagrama, they reached the main portal of king Siddhartha's excellent palace, a jewel among palaces. 66

Having reached there, they all assembled together, and then moved inside the exterior hall of audience wherein was (seated) Ksatriya Sid-

dhartha. Then having touched their head with the ten nails on their folded palms, they greeted Ksatriya Siddhartha by wishing him glory and victory. 67

Then having been duly honoured and duly received by the king Siddhartha, who paid them obeisance and homage, and made them suitable offerings, one by one, the interpreters of the significance of dreams resumed their seats which had been erected earlier. 68

Then king Siddhartha made Ksatriyani Trisala sit behind the screen. Thereafter, taking fruits and flowers in his hands, with great humility, he said thus to the interpreters of the significance of dreams : 69

"Oh the beloved of the gods ! Last night, Ksatriyani Trisala, lying on a bed, which had a long pillow of the body's length, etcetera, as aforesaid, half asleep and half awake, at the confluence of the two halves of the night, saw the following noble, ... till fortunate fourteen great dreams and woke up. 70

"They are : an elephant, ...till a burning flame. 71

"Oh the beloved of the gods ! Now it behoves thee to divulge to what blest outcome do these fourteen great dreams portend." On hearing these words of Ksatriya Siddhartha and understanding them, those interpreters of the significance of dreams were delighted at heart, pleased and joyful, and so on, and they fixed the dreams in their mind. Having fixed them in their mind, they entered upon considering them, and discussed them among themselves. 72

Having discussed them, they sought to determine correctly the apparent meaning of the dreams, to consider divergent meanings as they cropped up from the discussion, to arrive at a consensus. and therefrom to a final meaning (that had the concurrence of all), and thereafter they said thus to Ksatriya Siddhartha (supporting their interpretation) by reading from the dream books : 73

"Oh beloved of the gods ! Recorded in our dream books are forty-two dreams and thirty great dreams, total of all dreams being seventy-two. Oh beloved of the gods ! When the embryo of an Arhat or a Cakravarti enters into the womb, then the mothers of the Arhat and Cakravarties wake up on seeing fourteen out of these thirty great dreams. 74

"They are : an elephant, till...a burning flame. 75

"When the embryo of a Vasudeva enters into the womb, (they) wake up on seeing any seven out of these fourteen great dreams. 76

"When the embryo of a Baladeva enters into the womb, (they) wake up on seeing any four of these fourteen great dreams. 77

"When the embryo of a Mandalika enters into the womb, (they) wake up on seeing any one of these fourteen great dreams. 78

"Oh beloved of the gods ! Out of these Ksatriyani Trisala has seen (all the) fourteen great dreams. So, oh beloved of the gods, the dreams dreamt by Ksatriyani Trisala are surely noble. Oh beloved of the gods ! The dreams of Ksatriyani Trisala are extremely useful. They are surely blissful, auspicious, blest, fortunate ; givers of health, happiness and long life ; and they signify non-ending bliss and excellence. Oh beloved of the gods ! (They) indicate the acquisition of wealth, of comforts, of progeny, of friends, of kingdom. So do we say, oh beloved of the gods, on the completion of full nine months and seven and half day-nights, Ksatriyani Trisala will give birth to a son, who will be the ensign of the line, the lamp of the line, the crown of the line, the head-mark of the line, the giver of glory to the line, the sun of the line, the support of the line, the joy of the line, the giver of fame to the line, the tree of the line, the exalter of the line ; with tender hands and feet, free from any deficiency or depression in the organs of senses and in the body, with gracious marks and auspicious traits, well-proportioned in length, height and weight, with a frame beautiful all over, calm like the moon, pleasing, pleasant and beautiful. 79

"Then on completion of his childhood, he will attain knowledge and development due to youth, and step into his youth ; and in his youth, he will be brave, gallant and valorous, and become the master and king of a vast territory, with a large army, and extensive waggons, or (in the alternative), he will be the spiritual leader of the three worlds, the leading most in religion, the spiritual world-monarch, the victor Jina. 80

"So do we say, oh beloved of the gods ! These dreams of Ksatriyani Trisala are very noble indeed. Surely, oh beloved of the gods ! do these dreams, as seen by Ksatriyani Trisala, portend to auspicious omens. Surely, oh beloved of the gods, are these dreams, as seen by Ksatriyani Trisala, blissful, auspicious, blest, givers of health, happiness and long life, and harbingers of non-ending bliss and excellence." 81

On hearing and receiving these words from the interpreters of the dreams, king Siddhartha was happy, delighted and pleased ; his heart was throbbing with great joy, and his pore-holes expanded like the Kadamba flower beaten by rain-drops. He touched his head with the ten fingers on his folded palms, and said thus unto the interpreters of the significance of the dreams : 82

"Oh the beloved of the gods ! It is correct (as you say). Oh the beloved of the gods ! It is just. Oh the beloved of the gods ! It is true. Oh the beloved of the gods ! There's no doubt in it. Oh the beloved of the gods ! It is desired. Oh the beloved of the gods ! It is expected. Oh the beloved of the gods ! The meaning you have given is wholly correct." So saying, he duly welcomed the dreams. Having done so, he gave unto the interpreters of the significance of the dreams much food articles, flowers, clothes, perfumes, wreaths and ornaments, and duly adored and honoured them ; and having bestowed on them enormous gifts out of joy, which were enough to support them through life, he took leave of them. 83

Then Ksatriya Siddhartha got up from the throne, and went behind the screen where was seated Ksatriyani Trisala and said thus unto her : 84

"Oh beloved of the gods ! The dream books record fortytwo dreams ... till wake up on seeing only one great dream. 85

"Of these, oh beloved of the gods, fourteen great dreams have been seen by you. Noble indeed are these dreams seen by you, ... till (you will give birth to) a victor Jina, the spiritual leader of the three worlds, the spiritual world monarch." 86

Then Ksatriyani Trisala, on hearing and understanding these, became joyous in mind, happy and pleased, ... till she touched her head with her ten nails on her folded palms, and in a befitting manner, she welcomed the dreams. 87

Having welcomed the dreams, she, with the permission of king Siddhartha, got up from her seat of state decorated with many gems, and adorned with many miniatures, and at paces, neither hasty, nor uncertain, nor uneven or long, swan-like, repaired to her own palace. Having reached there, she entered into her own chamber. 88

Ever since Sramana Bhagavan Mahavira was brought into the family of the Jnatris, many Jrimbhaka gods of the animal world, the order-

bearers of Vaisaravana (Kuvera, the god of wealth), at the command of Sakra, brought to the palace of Ksatriya Siddhartha, great treasures of diverse kind, ancient and old, such as, treasures that had no owner, no user, no family protector, or treasures whose owners, users and family protectors had been dead, or treasures which had been stored or hidden in the villages, cluster of villages, towns, towns surrounded with mud/(low) walls, bad (isolated) towns, towns surrounded within a mile and a half by villages, towns accessible by land and (or) water, natural strongholds, granaries, halting places for caravans, inns, triangular places, quadrangular places, countryside, squares, highways, ruins of an extinct village, ruins of an extinct town, village water outlets, town water outlets, (occasional) markets, temples, assembly halls, water-falls, parks, gardens, woods, groves, cremation grounds, vacant houses, mountain crevices, caves, waiting rooms, secret rooms, houses on an elevation, or halls of audience/palaces. 89

During the night, in which Sramana Bhagavan Mahavira entered into the family of the Jnatris, during that night, in the house of the Jnatris, increased silver and gold, increased wealth and grains, kingdom and territory, transport, treasures and store-houses, palaces and seraglios, subjects, and fame ; also increased their vast treasure in gold, gems, jewels, pearls, conches, stones, corals, rubies and many others, all genuine, real, valuable, the cream of treasures. Thereafter, in the minds of the parents of Sramana Bhagavan Mahavira took shape an ardent resolve : 90

'Ever since this our boy has been begotten, our silver has increased and so our gold, our wealth and grains, kingdom and territory, army and transport, treasures and stores, palaces and seraglios, subjects and fame ; also have increased our vast treasures in gold, gems, jewels, pearls, conches, stones, corals, rubies and many others, all genuine, real, valuable, the cream of treasures ; and we have also grown much in popularity, liberality and other good deeds : so when this boy will be born, shall we, in conformity with his high qualities, name this boy, all meritorious and endowed with all high traits, as 'Vardhamana'.' 91

Now, Sramana Bhagavan Mahavira, out of compassion for his mother, did not move, nor stir, nor quiver, but remained contracted and motionless. At this, in the mind of Ksatriyani Trisala took shape, in deep anxiety, an idea : 'That my progeny-in-womb it stolen, that my progeny is dead, that my progeny has fallen, that my progeny is lost. Formerly, this progeny in the womb used to move, but now it does not.' So saying, and thinking that 'all my heart's desire has fallen astray',

she was plunged into a deep sea of sorrow and misery, and reposing her head on her hand, overcome by painful reflections, and casting her eyes on the ground, she was immersed in anxious thoughts. And in the palace of king Siddhartha too, the concert of drums and instruments, the clapping of hands, dramatical performances, and merry-making by the people,—all came to a stop, and they felt dejected, deprived and restless. 92

Then Sramana Bhagavan Mahavira, having known about the anxious reflections in the mind of the mother, moved a little on the side. 93

Feeling her child in the womb quivering, trembling, moving and stiring, Ksatriyani Trisala became happy, pleased, and joyful, highly delighted in her mind ; her heart was throbbing with glee. Quoth she : "Nay, forsooth, my progeny-in-womb is not stolen, my progeny is not dead, my progeny is not fallen, nor is he lost. Formerly it moved not, but now it moves." So saying, she became pleased, happy and joyful, highly delighted in her mind, her heart throbbing with glee, and in this state she passed her days. Then Sramana Bhagavan Mahavira, lodged in the womb, made the following resolve : 'It will not be worthwhile on my part to court the life of a homeless monk by giving up the life of a householder, and by undergoing a tonsure, so long as my parents are alive.' 94

From that time on Ksatriyani Trisala took bath, made offerings performed auspicious rites and expiatory acts ; adorned her body with all ornaments : took neither very cold not very hot, not very bitter, pungent, astringent, sour or sweet, nor very rough, wet or dry, but pleasant for different seasons food, wear, perfumes and flowers, because of which were kept aside sickness, sorrow, faint, fear and fatigue ; ate only such food as was helpful for the progeny-in-womb, adequate, nourishing, able to support the embryo, consistent with time (season) and place ; lay on a soft and comfortable couch and sat on a soft and comfortable seat, untouched by others ; strolled on places agreeable and delightful to the mind, with all her desires honoured and fulfilled in details, and with meticulous care, none of her desires being overlooked, and all her desires being separately fulfilled one by one ; enjoying joy in sleep, joy in living, joy in sitting, joy in reposing, joy in decorating her skin, in brief, being the mistress of all joys, she carried the weight of the embryo. 95

At that time, in that period, in the second fortnight of the first month of the summer season, on the thirteenth day of the bright half of Caitra,

on the completion of nine months and seven and half day-nights, [when the planets were high up in their exaltations, when all the directions were clear, bright and pure, by the touch of the moon in its principal conjunction, when all the omens were auspicious, when the favourable southerly wind kissed the ground, when the earth was full of corn, and when all the human beings were delighted and at play, then,) at the confluence of the first half and the second half of the night, at the conjunction of the moon with the asterism Uttaraphalguni, Sramana Bhagavan Mahavira was born in a healthy body as son (to Trisala) who was also in perfect health. 96

[During the night when Sramana Bhagavan Mahavira was born, there was a divine lustre everywhere created by many descending and ascending gods and goddesses.]

During the night when Sramana Bhagavan Mahavira was born, as many gods and goddesses descended and ascended, [there being a great conflux of gods, which gave a divine light to the world, the whole world was] struck with wonder and there was noise and confusion—'What's this ? Why this ?' 97

During the night when Sramana Bhagavan Mahavira was born, many Jrimbhaka gods of the animal world, the order-bearers of Vaisramana, showered in the residence of King Siddhartha silver, gold, jewels, garments, ornaments, leaves, flowers, fruits, seeds, wreaths, perfumes, sandal-wood, powder, and riches. ["Offer we these dear things for the use of our very dear one. May these be dear unto thee !" So saying (they) took off their garlanded head-covers and washed the head.] 98

Then the Bhavanapatis, the Vyantaras, the Jyotiskas, the Vaimanikas and other celestial beings (*devas*) having performed the rites to celebrate the birth of a Tirthankara, early in the morning, Ksatriya Siddhartha called the city guards and addressed them thus : 99

"Oh the beloved of the gods ! Quickly open the prison-gates of Kundapura and set free the prisoners, and increase the weights and measures. Having done these, get sprinkled with water, broomed and smeared and do these yourselves both inside and outside the city of Kundapura where four roads meet, where three roads meet, the squares, open spaces, four-door mansions, thoroughfares and all other places ; erect and get erected in the middle of roads and on approaches to the shopping centres innumerable platforms, high and low, and get these platforms decorated with multicoloured flags and banners ; decorate

and have decorated all places with coloured canopies, scatter fried rice, imprint at diverse places five fiingers in open palm with Gosirsa, fresh red sandal, and Dardara (sandal), place and have placed luck-foreboding pitchers (at various places) and beautify and have beautified the door part of each arch with homage vases ; decorate and have decorated all places with flower garlands tied loosely and tied tightly, thus making very thick ; fill and have filled the whole town with fragrance by burning the best black aloe, Kundurukka and Turuska with incences, and turn the whole city into a cup of fragrance by spraying perfumes ; engage and have engaged many players, dancers, rope-dancers, wrestlers, boxers, jesters, story-tellers, ballad-singers, actors, messengers, pole dancers, fruit-mongers, bag-pipers, lute players and Talacaras with their innumerable attendants ; and erect and have erected a thousand pillars and a thousand posts and start the festivities. Thus giving start to the festivities, report to me the execution of my orders." 100

Thus having been ordered by king Siddhartha, the royal house-hold keepers became glad at heart, happy, joyful and delighted, their hearts throbbing with glee. (They) touched their head with ten nails as aforesaid, ... till hurried to Kundapura to open the prison gates, and so on ... till (again) started the festivities. Having started the festivities, they touched their head with their ten fingers, and reported to king Siddhartha the execution of his order. 101

Then king Siddhartha went in the direction of the gymnasium. Thereafter, with the entire royal household, and (himself) adorned with flowers, perfumed robes, garlands and ornaments, king Siddhartha held for ten days '*sthiti-pratijyā*' ceremony under the din and sound of trumpets, with great state and grandeur, attended by a large train of soldiers, vehicles and attendants and with innumerable guests and visitors, with the city filled by the sound, din and noise of conches, cymbals, drums, castanets, horns, small drums, kettle drums, Murajas, Mridangas, and Dundubhis ; with the abolition of all excisees, customs and agricultural taxes, with the cessation of purchase and sell, weighing and measuring at the shops, with the abolition of all disproportionate punishments and bad punishments, with the cancellation of debts, with prohibition imposed on collectors to enter the residence of subjects : with dance by the best dancing girls continuing, followed suitably at every step by the sounds of Mridanga with garlands of fresh flowers never allowed to dry, and with the city dwellers and the dwellers of the entire realm deeply immersed in merry-making, festivities and play. 102

In the course of this '*sthiti-pratijyā*' ceremony, which lasted for ten days, king Siddhartha offered and had offered hundreds, thousands,

hundred-thousands of offerings, gave and arranged to give hundreds, thousands, and hundred-thousands of presentations and of hundreds, thousands and hundred thousands of portions of property ; and also received and arranged to receive hundreds, thousands and hundred-thousands of presents. 103

On the first day; the parents of Sramana Bhagavan Mahavira performed the '*sthiti-pratijyā*' ceremony, on the third day, they showed him the sun and the moon ; on the sixth day, they observed the superstitious vigil ; and on the eleventh day, they performed operations and ceremonies for the removal of impurities caused by the child birth ; and on the twelfth day, they prepared plenty of food, drinks, dainties and spiced dishes. Having prepared these, they invited their friends, relations, kinsmen, agnates, cognates and followers, together with the Jnatri-ksatriyas, themselves took bath, made offerings, performed auspicious rights and expiatory acts, put on auspicious and best robes, and few but costly ornaments, and on the arrival of the dinner time, assembled in the dining hall, sat on the best of cushions, and together with their friends, relations, kinsmen, agnates, cognates, followers, and Jnatri-ksatriyas, they partook, ate, tasted and interchanged bits of a large collection of food, drinks, dainties and spiced dishes. 104

When the dinner was over, they cleaned their mouth and teeth and mouth again, became clean, and assembled all, (in their outer hall) and having honoured and adored friends, relations, kinsmen, agnates, cognates, followers and Jnatri-ksatriyas, with plenty of flowers, garments, perfumed wreaths and ornaments, and said unto them : 105

"Oh the beloved of the gods ! Formerly, when this our boy was lodged in the womb, in our mind, we formulated and held the following very ardent prayer : 'From the time that this our boy has been begotten, our silver has increased and so our gold, wealth, ... till all things of substance, and so also love and amity ; and even our vassals have duly submitted to our suzereignty. 106

"So when this our boy will be born, we shall suitably name this worthy one, endowed with all high qualities, as 'Vardhamana'. Now, to-day, all our wishes have reached their fruition, and so our boy may henceforth be known as 'Vardhamana'." 107

Sramana Bhagavan Mahavira belonged to the Kasyapa line. Three names were given to him. They were : Vardhamana by his parents, Sramana for his great equipoise against love as well as hatred, and Sramana Bhagavan Mahavira by the celestial beings for his steadfastness

in fears and dangers alike, for his ability to bear all hardships, like hunger, thirst, etc., for being a great forgiver when forgiveness was called for, for his adherence to the precise rules of penance, for his great wisdom, for his being alike in quiet and restlessness, for his being master of all controls, and for his gifts of vitality. 108

The father of Sramana Bhagavan Mahavira belonged to the Kasyapa line and he had three names (too) which were : Siddhartha, Sreyamsa and Yasamsa. The mother of Sramana Bhagavan Mahavira belonged to the Vasistha line and she had three names which were Trisala, Videhadatta and Priyakarini. The uncle of Sramana Bhagavan Mahavira was Suparsva, his elder brother Nandivardhana, and his sister Sudarsana ; and wife Yasoda was of the Kaundinya line. The daughter of Sramana Bhagavan Mahavira belonged to the Kasyapa line and she was known by two names, which were Anavadya and Priyadarsana. Sramana Bhagavan Mahavira's grand-daughter (from the side of his daughter) belonged to the line of Kausika and she was known by two names, which were Sesavati and Yasovati. 109

Intelligent, with aspirations of an intelligent man, the very perfection of beauty, with full controls, bearing auspicious marks, polite, well-known, himself a Jnatri-ksatriya, the son of Jnatri-ksatriya, the moon of the Jnatri-ksatriya, Vaideha, the son of Videhadatta, the best among the Vaidehas, the tendermost among the Vaidehas, Sramana Bhagavan Mahavira, having spent thirty years in the country of Videha, fulfilled his promise, on the death of his parents and with the permission of the elders and superiors ; and on this occasion, following the established customs and practices, the Laukantika gods incessantly praised and hymned him with these high, kind, dear, pleasant, pleasing, noble, helpful, auspicious, fortunate, well-meaning, measured-sweet-decent, heart-appealing, heart-pleasing, grave and ever-fresh words : 110

"Victory be to the joy of the world ! Victory be to one with auspicious marks ! Glory be to thee, oh bull among best ksatriyas. Awake, oh Lord, Master of the Universe, establish religion and order for the well-being of all living beings. These will bring supreme benefit, the best of welfare and happiness, to all beings in all the worlds." So saying, they shouted 'victory' again and again. 111

Even before Sramana Bhagavan Mahavira courted the life of a house-holder, so coveted by the habits of men, he was in possession of unprecedented, unlimited and unimpeded knowledge and faith. So, with this precedented and unlimited knowledge and faith, Sramana

Bhagavan Mahavira perceived the time of his renunciation. On perceiving this, he gave up his silver, his gold, his wealth, his granaries, his majesty, his kingdom, his army, his transport, his treasury, his store, his town, his seraglio and his subjects, and having given these up, and having discarded riches, gold, precious stones, jewels, pearls, conches, stones, corals, rubies and many other valuable objects, he had then distributed by his attendants among indigent persons. 112

At that time, in that period, in the first month of winter, during the first fortnight, on the tenth day of the dark half of Margasirsa, when the shadow turned eastward, and the first quarter was full and over, on the day named Suvrata, at the hour (*muhūrta*) named Vijaya, seated on a chariot named Candraprabha, he set out followed on the way by groups of gods, men, and Asuras, and was surrounded by conch-blowers, bearers of arms, priests, courtiers, carrier-men, heralds, bards, bell-bearers, and these showered on him praise and hymns with words high, kind, dear, pleasant, noble, helpful, auspicious, fortunate, well-meaning, measured-sweet-decent, [heart-appealing, heart-pleasing, grave and ever-fresh.] 113

"Victory be to the joy of the world ! Victory to one with auspicious marks ! Glory be to thee ! Conquer thy unconquered senses by unmutilated knowledge, faith and conduct. Follow thee a sramana's life, rightly acquired. Oh Lord ! Conquering all obstructions, live thee in perfection. By penance, overpower attachment and hatred,— the two mighty wrestlers. Vigorously gird thy loin with steadfastness, crush the enemy, the eight *karmas*, by meditation. Best and purest ! Being uninfatuated, bear the banner of spiritual practices. Oh hero ! In the arena of the three worlds, gain *kevala* knowledge and faith, supreme and best, with no stain of obscurity. Attain thee the highest state of liberation by treading on the straight path, as advised and chalked out by the best of Jinas. Bravo ! You have bitten the battalion of obstructions. Victory to thee ! A bull among the ksatriyas. By fearing not sundry omens and obstructions, for many days, fortnights, months and seasons, for many half-years and years full are thee capable of fortitude and rest even when in the midst of fear or danger. May thy path be harm-free." 114

Then Sramana Bhagavan Mahavira, gazed on by thousands of eyes, praised by thousands of mouths, extolled by thousands of hearts, being the object of thousands of wishes, coveted because of his splendour, beauty and virtues, pointed by thousands of fingers, responding with his right hand (to the greetings from) thousands of folded palms of several

thousand men and women, moving on and on by leaving behind rows of thousands of dwellings ; greeted by sweet and delightful music of Vina, cymbal, Turya, and great drum, with which were mixed sweet and bracing shouts of victory, and gentle and pleasant murmur of the people, accompanied by all his pomp, all his splendour, all his army, all his train, all his retinue, all his munificence, all his grandeur, all his ornaments, all his majesty, all his men, all his subjects, all his actors, all his attendants, the entire seraglio, with all his flowers, wreaths, ornaments and robes on ; with the sound of all Turyas with great pomp and great splendour, great army, great train, and the best of instruments, such as Turya, Yamaka, Samaka, Conch, Panava, Pataha, Bheri, Jhallari, Kharamukhi, Dundubhi and many others, (he) having passed through the city of Kundapura, reached the Jnatasanda park, and arrived at the spot where stood the most excellent Asoka tree. 115

On reaching the most excellent Asoka tree, he ordered his palanquin to be placed beneath it. Then he came out of the palanquin. Thereafter, with his own hand, he took off his wreaths, fineries and ornaments. Having taken them off, he himself tonsured his head in five handfuls. Having done so, he, who was fasting for two and a half days without drinking water, at a time when the moon was in conjunction with the asterism Uttaraphalguni, put on a divine robe, and leaving the house-hold order quite alone, none else accompanying him, entered the state of homelessness. 116

Sramana Bhagavan Mahavira was with robes on for one full year and a month. Then he was devoid of cloth, and used the hollow of his palm as his begging bowl. For slightly more than twelve years, Sramana Bhagavan Mahavira desisted from care of the body, and for times exposed it (to hardships). During this period, when any hardship came, he bore it in all respects, forgave it, overlooked it, believed it to be no hardship, howsoever severe, maybe due to divine wrath, or caused by men, animals or forces of nature, or by other adverse forces. 117

Then Sramana Bhagavan Mahavira became homeless ; circumspect in movement, circumspect in words, circumspect in desires, circumspect in acceptance-accumulation-renunciation, circumspect in throwing out stool, urine, saliva and body dirt ; restrained in mind, restrained in words, restrained in physical activities ; guarding his thoughts, guarding his words, guarding his physical activities, guarding his organs of senses, guarding his chastity ; without anger, without pride, without attachment, desisted from everything, freed from compulsion ; without ego, without possession, with the tie (of worldly bondage cut, free from

any stain of worldliness ; liberated by giving up suffering, like bell-metal vessel unstained by water ; sin-free like an unstained conch, without obstruction like the course of life, without support like the firmament, without bound like the wind, pure at heart like water in autumn, without a smear like a lotus leaf, with organs of senses withdrawn like a tortoise, solitary like the rhino's horn, free like the birds, ever alert like the Bharunda bird, with a high status like an elephant, with forbearence of an ox, invincible like a lion, steadfast like Mount Mandara, deep like an ocean, mild like the moon, refulgent in prowess like the sun, pure like fine gold, bearing (with unconcern) all touches like the earth, like a fire well-fed by offerings, shone he in his own splendour.

[Two precise verses for all these terms :

(Like) bell-metal, conch and course of life, (like) firmament, wind and water in autumn, (like) lotus leaf, (like) tortoise (like) birds, a Bharunda and a rhino's horn. (1)

(Like) an elephant, an ox and a lion, Mount Mandara and the ocean deep, (like) the moon, the sun, and gold pure, (like) the earth and well-fed fire. (2)]

No more limitation was there for him, the Venerable One. Limitations have been stated to be four : limitation of objects, limitation of space, limitation of time and limitation of subjective senses. Limitation of objects : of animate objects, inanimate objects, and of those in a mixed state. Limitation of space : of a village, a town, a forest, a farm, a house or a yard. Limitation of time : of a unit called a *samaya*, of one called an *āvalika*, one called an *ānakapānaka* or a deep breath respiration, one called a *stoka* (=7 respirations), one called a *kṣana* (i.e., many respirations), one called a *lava* (=7 *stokas*), a *muhūrta* (=70 *lavas* = 48 minutes), a day, a day-night (24 hours), a *pakṣa* (15 days), a month (30 days), a season (4 months), a half-year, a year, or any other time-unit of a still longer period. Limitation of subjective senses : of anger, pride, attachment, greed, fear, laughter, affection, hatred, quarrel, calumny, sharp words, meanness, scandal-mongering, pleasure and pain, deceitful falsehood and evil of wrong faith. The Bhagavan had none of these. 118

Monsoon sojourn apart, the Bhagavan spent eight months of summer and winter as follows : if in a village, one night only in one village, and five nights in a town ; with similar feeling towards excreta and sandal, with similar attitude to hay, jewel, clay and gold, indifferent to pleasure

and pain, free from limitation in this world as well as in the next, without a hankering for life and death, destined to overcome the mundane life, born to terminate the bondage of *karma*—thus he spent his time. 119

With supreme knowledge, supreme faith, and supreme conduct, in stainless lodgings and blameless wanderings, with unequalled valour, unequalled uprightness, unequalled mildness, unequalled dexterity and unequalled patience, unequalled emancipation unequalled control satisfaction, with the highest intelligence, and highest truth, restraint and penance, Sramana Bhagavan Mahavira passed twelve years in meditation on the self on the road to liberation, which was the duly earned outcome of the right conduct. In the thirteenth year, in the second month of summer, in the fourth fortnight, on the tenth day of the bright half of Vaisakha, when the shadow had turned eastward, on the expiry of the first quarter, on the day called Suvrata, at the hour called Vijaya, outside of the town called Jrimbhikagrama, on the bank of the river Rijupalika, not far from a discarded Yaksa abode, on the farm of a house-holder named Syamaka, beneath a Sala tree, when the moon was in conjunction with the asterism Uttaraphalguni, while, to expose himself to the full blast of the sun, seated was he in a milking posture, with his head erect—and at this time he practised the hard vow of taking meal, devoid of water, every third day (missing in all six meals)—still in meditation, attained he the supreme knowledge and faith, *kevala* by name, unsurpassed, unobstructed, unlimited, complete and full. 120

Then Sramana Bhagavan Mahavira became the Venerable, became the Victor, Omniscient, All-knowing, All-observing ; knew he and saw he all categories of gods, men and Asuras in all the worlds; knew he and saw he the conditions of all the living beings in all the worlds—wherefrom they come, whither they go, where do they stay, when do they slip, where are they born ; knew he and saw he the ideas, the thoughts in their mind, their intake, their doings, their open deeds as well as their secret deeds ; being the most venerable, from whom nothing could be kept a secret, he knew and he saw, in all respects, the state of mind, words and deeds of all the living beings in all the worlds. 121

At that time, in that period, Sramana Bhagavan Mahavira selected Asthikagrama for his sojourn during the first rainy season. Campa and Pristhicampa during three rainy seasons, Vaisali and Vanijyagrama during twelve rainy seasons, Rajagriha and the suburbs of Nalanda during fourteen seasons, Mithilika (Mithila) during two, Bhadrika during two, Alavika during one, Panitabhumi during one, Sravasti during one, and the writers' building of king Hastipala in the very heart of Pava one, this being his last sojourn during a rainy season. 122

[He spent his last rainy season at the writers' building of King Hastipala in the very heart of Pava.] 123

During this monsoon halt, in the fourth month of the rainy season, in the seventh fortnight, in the dark half of Kartika, on the fifteenth day, that being his last, during the night, Sramana Bhagavan Mahavira passed away, went off, quitted the world, cut asunder the ties of birth-oldage-death, became perfected, enlightened and liberated, the maker of the end; he entered into liberation and ended all misery.

This occured in the year called Candra, being the second year (of the *yuga* or lustrum consisting of five years), in the month called Pritivardhana, in the fortnight called Nandivardhana, on the day called Suvrạtagni, also called Upasama, in the night called Devananda, also called Nirriti, at a *lava* called Arcya, at a *prāṇa* called Mukta, at a *stoka* called Siddha, at a *karaṇa* called Naga, at a *muhūrta* called Sarvarthasiddha, when the moon as in conjunction with the asterism Svati, (he) passed away, went off, quitted the world, cut asunder the ties of birth-oldage-death, became perfected, enlightened and liberated, the maker of the end, he entered into liberation and terminated all misery. 124

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night, the universe was lit by the ascending and descending of many gods and goddesses. 125

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night, the universe was filled with confusion by the ascending and descending of many gods and goddesses, and there was an uproar everywhere—'What's this ? 'Why this ?' 126

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night, his senior disciple-monk, Indrabhuti, of the Gautama line, was freed from the tie of attachment (towards the Master), and attained the supreme knowledge and faith, *kevala* by name, unprecedented, unobstructed, unlimited, complete and full. 127

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night, the night of the new moon, nine Mallaki kings, and nine Licchavi kings, (in all) eighteen confederate kings, from Kasi and Kosala respectively, instituted a spiritual practice name '*dvārābhoga-pauṣadha*' and said : "As the light of intelligence is gone out, so shall (we) lit the light of material objects." 128

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night, looking like a heap of ashes, the great planet named Ksudratma, which stays at each asterism for a total span of two thousand years, contaminated the natal asterism of Sramana Bhagavan Mahavira. 129

From the moment the great planet contaminated the natal asterism, etc., the sramanas, monks and nuns, are not receiving due honour and respect. 130

When that great planet named Ksudratma, etcetera, moves out from the natal asterism, then will be paid to the sramanas, monks and nuns, due honour and respect. 131

During the night when Sramana Bhagavan Mahavira passed away, ... till ended all misery, during that night was born the insect called 'Kunthu Anuddhari', which, when not moving but at rest, is not easily visible to the young monks and nuns, but when it's moving, and is not at rest, it can be easily seen by the young monks and nuns. 132

On seeing this, many monks and nuns have given up food intake.

—"*Bhante* ? Why has this been said ?"

—From now on, restraint will be difficult to observe. 133

At that time, in that period, Sramana Bhagavan Mahavira had an excellent community of fourteen thousand monks with Indrabhuti at their head. 134

Sramana Bhagavan Mahavira had an excellent community of thirtysix thousand nuns with Candana at their head. 135

Sramana Bhagavan Mahavira had an excellent community of one lâc fiftynine thousand male followers with Sankhasataka at their head. 136

Sramana Bhagavan Mahavira had an excellent community of three lacs eighteen thousand female followers with Sulasa and Revati at their head. 137

Sramana Bhagavan Mahavira had an excellent community of three hundred Caturdas-purvi monks who were masters of the fourteen *Pūrvas*, and though not Jinas themselves, they came very near to their standard, knew all the combinations of letters and correctly interpreted the truth like a Jina. 138

Sramana Bhagavan Mahavira had an excellent community of thirteen hundred Avadhi-jnani monks who were masters of *avadhi* knowledge and had attained the highest limit of it (i.e., only slightly less than omniscience). 139

Sramana Bhagavan Mahavira had an excellent community of seven hundred Kevala-jnani monks who were masters of supreme and absolute knowledge and faith. 140

Sramana Bhagavan Mahavira had an excellent community of seven hundred Vejuviya monks who were great masters in the art to transform themselves, and even though not gods themselves, they were possessed of the *ṛddhi* (power) of gods. 141

Sramana Bhagavan Mahavira had an excellent community of five hundred Vipula-mati monks who were endowed with the mightiest of intellectual power, who knew the inner thoughts of all the living beings who had full development of mind and five organs of senses and who resided in two islands and a half and in two oceans. 142

Sramana Bhagavan Mahavira had an excellent community of four hundred Vadis (scholars) who were invincible in argument in the assembly of gods, Asuras and human beings. 143

Sramana Bhagavan Mahavira had an excellent community of seven hundred disciples, who were perfected, ... till ended all misery, and a similar community of fourteen hundred perfected female disciples. 144

Sramana Bhagavan Mahavira had an excellent community of eight hundred Anuttarapapatika monks who were in their last birth, who had bliss in their life, who had bliss in their movement, and who were lucky as regards their future. They were in possession of excellent allotments in the very highest of celestial abodes like Vijaya and others. 145

Sramana Bhagavan Mahavira had instituted two epochs marking the end, which were as follows.: epoch signifying the termination of a generation, and epoch signifying the termination of categories ; ... till the third generation, the epoch terminating generation, and till four years from the time of his attainment of supreme knowledge, the epoch terminating categories. 146*

*"The meaning of this rather dark passage is according to the commentary that after three generations of disciples (Vira, Sudharma, Jambusvami) nobody reached *nirvana* : and after the fourth year of Mahavira's *kevali*-ship nobody entered the path which ends in final liberation, so that all persons who before that moment had not advanced in the way to final liberation, will not reach that state, though they may obtain the *kevalam* by their austerities and exemplary conduct."

—Footnote in Hermann Jacobi's translation of *Kalpa Sutra* in Sacred Books of the East, vol. 22, Part 1. P. 269.

At that time, in that period, Sramana Bhagavan Mahavira lived for thirty years, as a householder slightly more than twelve years as a monk, and slightly more than thirty years as an omniscient person, in all fortytwo years in the order of monks, and seventytwo years in this world ; after which, on the exhaustion of his *vedanīya karma* (which is to be gone through in this world), on the exhaustion of his life-span, name and lineage, in the course of this descension phase, when many years of the non-bracing bracing phase had rolled down, when there remained three years and eight and half months to complete it, in the very heart of Pava, at the hall of writers of king Hastipalaka, all alone and without a second person, observing a vow of taking food, devoid of water, once every third day, at the time when the moon was in conjunction with the asterism Svati, in the hour of day break, seated in lotus posture (*padmāsana*) reciting fiftyfive courses of study (of the *Vipāka Sūtra*) on the outcome of *karma*, and explaining thirty six inadequately explained courses of study (from the *Uttarādhyayana Sūtra*), as he was concentrating on the principal chapter, he passed away, went beyond the bounds of *karma*, was uplifted after having left the world, cut asunder the tie of birth-oldage-death, and became perfected, enlightened and liberated, the maker of the end, and the terminttor of all misery. 147

MAHAPURANA

written by Jinasena has
two parts : Adi and Uttara.
Adi Purana depicts the life of
Brisabha, the first Tirthankara,
and that of Bharata, the First
Cakravarti and Uttara Purana
depicts the lives of the rest.
The entire narration is put in
the mouth of Gautama
and delivered in reply to the querry
of Srenika, the king of Magadha.
Before Jinasena could complete
the work, he passed away and
then the task of completing
the work fell in the hands of his
disciple Gunabhadra, who
completed it in 897 A.D.
Here we present

LIFE OF MAHAVIRA

from Canto 74
which gives at length the previous
lives of Mahavira, but ends the
account abruptly, turning
attention to lesser personalities
of the age.
translation by K. C. Lalwani

... ...

In east Videha, in Jambudvipa, which is in the centre of isles,
It is on the north bank of a river named Sita, 14
In the city Pundarikini, in a country Puskalavati by name,
In a forest named Madhu, there dwelt a Bhila king 15
Pururava, whose very dear wife was Kalika—
The two, it seemed, the Creator had made for each other. 16
It so happened, one day, a monk Sagarasena by name,
Lost his way in the forest, wandering to and fro, 17
Mistaking whom for an animal, the Bhila was about to slay,
When prevented was he by his wife,—"Kill not, forest deity is he." 18
Being happy, Pururava came to the monk at once and bowed ;
He became calm and tranquil at his inspiring words, 19
Like one thirsty, on attaining a pool of cool water,
Or one afflicted by mundane life, hearing words of the Jina, 20
Or like a student of scriptures, on reaching a hermitage,
And from the monk courted he three vows renouncing honey, etc. 21
These he practised with the greatest care till the end of his life,
And became a god in Saudharma, with a divine life of a *sāgara*. 22

In this isle, in Bharata, there was a famous country named Kosala
In the heart of the Aryan land, ever in a prosperous state, 23
Unprotected was the city, as obstruction was none,
But not without police ; no donor, for contented were all. 24
Hardness was in woman's breast, it was not in human heart ;
"Give me"—said none to beg, "Protect me"—said none out of fear. 25
Stain and slendourness of the moon featured in the princes alone ;
None else, but a monk went through a state of foodlessness. 26
None was (op)pressed but sesamum, pulse and sugar-cane ;
Tops were cut only of paddy plant, and none other. 27
Bondage and liberation were topics for *Āgamas*, not for culprits,
Restraint of senses characterised those that were passion-free. 28
Frigidity was in water, sharpness in needle, curves in posture alone ;
None of these characterised man in his intellect, tongue and behaviour. 29
Cowherds there were not dull, nor women and children were cowards,
Nor were the dwarfs cunning, nor the low castes ill-behaved, 30
No land was there without sugar-cane, no hill without sandal trees,
No lake was there without lotus, no forest without fruits sweet. 31

In its heart was the city, Vinita by name, pleasant to the heart,
Like a meek and submissive woman, ever giving delight. 32
Built was it first by Indra, to demonstrate his expertise,
Or to convey his devotion to the Tirthankara. 33

As a monk's intellect looks beautiful with humility,
An army with a leader, a girdle with gems, so it did with a rampart, 34
Encircled by a ditch, was it meant to impart grace to the city ;
For, one built by Indra, governed by a Cakravarti, whom did it fear ? 35

The Jina was worshipped there, everyday in every home,
For, the pious deeds of the householders started with Jina worship. 36
There was no childhood there without education, no youth without joy,
No old age without religion, no death except through meditation, 37
No knowledge was there without activity, no activity without result,
No result without enjoyment, no enjoyment without *artha* and *dharma*. 38
If high dignitaries were to be distinguished from the rest,
Then, it was by authority they exercised, not by externals, like dress. 39
As its residents descending from heaven, took birth in this city,
For that link, gods used to come and play with them. 40
Similar looked they, and so not even the king of gods could know
Who was god (from his kingdom) and who was mortal of this earth. 41
Seeing the harlots of the city, gods were amazed,
But could not enjoy their company, being of a different breed. 42
The city had things giving joy, which even heavens lacked,
Hence Tirthankaras, revered even by the gods, were born therein. 43
The residences gods had raised by their skill, excelled in grace
Even their own heavenly abodes pure,—what to speak of more ? 44

As of heavenly kingdom, Indra is the Supreme Lord, so, of this city,
Bharata, of the line of Iksvaku, son of Brisabha, was the king. 45
Kings like Akampana, Vidyadharas like Nami, Gods like Magadha
Their sense of superiority discarded, waited they on him, 46
With heads bent low, receiving orders, like a garland of Malati
And exclaiming, in submissiveness—"This is our best ornament." 47
At the pinacle of glory was he, because of his pious acts and thoughts,
For the exhaution of his *karma*, for entitlement to liberation. 48
Of first Tirthankara, he was the eldest son, sixteenth of Manus
First among Cakravarties, liberated in a moment,—who equalled him ?49
Anantamati was his Consort, the finest specimen of womanhood,
As if Kirti had taken a body, or Sri decended from her lotus home. 50

As wealth comes from intellect and power, so from this union
Was born, the soul of Pururaba, as Marici,—their eldest son. 51
At his grandpa's initiation, out of devotion, which was inborn,
With the kings of Kaccha and others, he courted the life of a monk. 52
For long he bore hardship of penances, pains of hunger and cold blast,
But due to a long span of life, later, he felt a disgust : 53

So he ate unoffered fruits and took clothes to cover, on seeing which
Said the sylvan gods, "Not this is the way of the Nirgrantha monks. 54
"If clothes ye must take, name your creed," added they—
On Hearing this, and being governed by wrong deceptions, 55
He took the vow of a Parivrajaka and established a creed ;
With a long span, goaded was he, for devising a wrong way. 56

Thereon, knowledge of Parivrajaka texts came to him at once,
For, instinct gives good as well as bad their respective lines, 57
Despite hearing Tirthankara's words, courted not religion true ;
Thought he, "As first Tirthankara, by giving up attachment, 58
"Acquired a great distinction in all the three worlds
"So to the world, shall I give an alternative line, a parallel path 59
"And because of the great impact it will have, I perceive,
"Shall I be revered by Indra, the king of gods, who will wait on me." 60

With pride-giving *karma* up, the sinner desisted not from wrong path
Though full of many lapses, appeared he with garments on. 61
Tridaṇda (triple sticks) he held, but he held not the right one,
Like a bad king, liable to punishment, he made himself fit for hells. 62
Devoid of right knowledge, he never cleaned, though with a water-pot
And used to say, "Does water clean the impurities of the Soul ?" 63
He bathed in cold water at dawn, ate ample roots and fruits
Yet claimed he, "I am a renouncer, fixed in non-possession." 64
Unreal is the Sun, when created by a magicians' wand,
So baseless were his tenets no more than fancy's strand. 65
Thus giving his wrong tenets to his disciples, Kapila and others,
Lived he, the son of king Bharata, a long life on this earth. 66

Then on completion of his earthy life, born was he in Brahmaloka,
And there happily he spent a life lasting for ten *sāgaras*, 67
And then he came back to Ayodhya as Jatila, a knower of the *Vedas*,
As son to brahmin Kapila, from his wife whose name was Kali. 68
Parivrajaka tenets he propounded again, as in his previous birth,
Spent a long life and, after death, was born in Saudharma-*kalpa* ; 69
Lived there for two *sāgaras*, enjoying, happiness as common there
And again took birth in Bharata, in the best of cities (Sthunagara). 70
In Sthunagara, he was born as son unto brahmin Bharadvaja,
From his wife named Puspadatta, Pusyamitra his name. 71
He resumed his former role, as determined by his destiny,
Offered twentyfive tenets for the fools starting with Prakriti. 72
But as his passions four were mild, so he took birth again
In Saudharma-*kalpa*, with a (brief) life-span of a *sāgara*. 73

Descending from there, returned he to Sutika, a village in Bharata,
Agnisaha his name, as a son to brahmin Agnibhuti and Gautami. 74
Spent his life again, as before, in the order of Parivrajakas,
And was born, after death, as a god, in Sanat-kumara-*kalpa*, 75
Lived there for seven *sāgaras*, enjoying all pleasures of heaven,
Came back to this very land on completion of his life-span. 76
To Mandira, Agnimitra his name, a son unto brahmin Gautama
And Kausiki and as before, mastered he the Parivrajaka texts. 77
After death this time he attained Mahendra-*kalpa* and descending again,
He returned to the same village as son unto Salankayana 78
From his wife Mandira, celebrated Bharadvaja by name,
Decorating with *tridaṇda*, courted he the Parivrajaka faith again. 79
Acquired a life of *sāgaras* seven in the Mahendra-*kalpa* by name,
On completion he returned again, but for showing a wrong path, 80
He had a series of inferior births, and thus he suffered a lot,
For years unlimited, as a mobile or as a static being. 81
Tired was he gliding back and forth, and at last, in this land of Magadha,
At Rajagriha, returned he, as a son unto a Vedic scholar 82
Brahmin Sandilya, from his wife Parasari,
Sthavara his name, a master of the *Vedas*, but a master of vices too. 83
Devoid of right vision were his *mati* and *śruta* knowledge, his penance,
His peace, meditation, understanding, all fruitless as those of Marici. 84
Again attracted was he to be initiated in the Parivrajaka order,
And again attained Mahendra-*kalpa*, as a god, for *sāgaras* seven, 85
Descended he from there, to be born in Rajagriha, the very best of cities,
In this very land of Magadha, as a son to king Visvabhuti, 86
From Queen Jaini, Visvanandi his name, famous for his prowess.
Now, king Visvabhuti had a brother, a man of great consequence, 87
Visakhabhuti, who too had a son, from queen Laksmana,
Visakhananda by name, fool was he. All lived happily. 88
One day Visvabhuti saw dismemberment of autumn clouds,
This made him indifferent, ceded he the kingdom to his brother 89
And made crown-prince his own son ; thereon, the leading-most of men
Courted monkhood, in the worthy company of three hundred kings, 90
From a *Guru*, Sridhara by name, and then getting fixed in equanimity.
Practised he severe penances, both internal and external. 91

On another day, Prince Visvanandi was at play in his garden,
Manohara its name, in the company of ladies of his own harem. 92
Visakhananda saw this, and with a view to own for himself
This beautiful garden Manohara, he came to the king. 93
Demanded he, "This garden Manohara be given to me,
"For, otherwise, away I go, courting an exile from thy realm." 94

Says Acarya, "One who despises his own, and covets the joys of others
"Starts suffering in this very life, agonies due to the next birth." 95
Hearing his words, (the king) held 'em his filial affection up
Quoth he, to please his son, "A trifle ye ask for, it's yours." 96
Then calling Visvanandi, said he, "Ye hold charge of kingdom
"For some time, go I to chastise the rival kings, 97
"To restore peace disturbed by them, till I return."
On hearing which the crown-prince said as follows unto him : 98
"Revered Sir ! Thou stay at ease, go I to chastise
"To take captive these rival kings and make 'em slaves unto thee." 99
(Says Acarya), "The kingdom was really his, what a plot to deprive,
"Fie on the king who for a garden cherished in mind an evil design !" 100

Thus permitted, as Visvanandi, shining with power great,
Moved out at the head of his men to conquer the foe ; 101
Visakhabhuti, of lowly wit, transgressing custom, and out of love
Gave the garden to Visakhananda, who cherished illegal possession. 102
Visvanandi heard this on the way and was afire with rage
"See", said he, "What a mean plot to send me afar against a foe, 103
"To deprive me of my garden for his progeny, which
"He could merely ask for, a trifle, and would I not give ? 104
"A vile plot forces my hand to transgress all courtesy,"
So saying, to chastise the usurper, turned he his steps. 105
Afraid of him, Visakhananda fled to take shelter on a Kapittha tree
With a stair-case, but the prince followed him thither. 106
With tree pulled out, he turned to kill, when he fled,
And to protect self, disappeared behind a pillar made of stone. 107
But the pillar he pulled down with a swift slap of his palm,
And the evil-doer fled even from there, when shouted the prince 108
Out of pity and affection, said he, "Fear not ! I spare thee."
And he gave him the garden and realised the misery of worldly life. 109
And having thus realised, came he to Sambhuta to court him as *Guru*.
Harm done by the lowly often turns into a benefit to a noble soul. 110

Even Visakhabhuti, not devoid of remorse, realised he,
"A wrong have I done," and to atone, courted he a life of restraint. 111
Performing severe penances, Visvanandi passed through many a land
With a very lean frame, arrived he at last to the city of Mathura. 112
Entered he the city to beg, in poor frame, his legs shaking.
Just then, due to bad habits, having lost his kingdom great, 113
Visakhananda too had come to Mathura as envoy of some other king,
And there in the city, seated was he atop a harlot's home. 114
A cow that had just calved, was infuriated, and knocked Visvanandi down.
As he saw him dropping, Visakhananda shouted in rage, 115

"Where's gone to-day thy strength that ye demonstrated once
"To tumble a pillar of stone."—thus taunted he at the holy man. 116
As the words pricked his mind, causing him a great wound,
"Shall get ye the outcome for these words"—within his self said he. 117

Having lived through life, at the end, he planted self in meditation
And at death was born in Mahasukra, so too was Visakhabhuti. 118
There each acquired a life-span that would run for sixteen *sāgaras*.
Having spent this long life, both descended to this land of Bharata 119
In the beautiful country named Suramya, at Podanapur city,
Unto Maharaj Prajapati, by his queen Jayavati, 120
Came as a son, Visvanandi's uncle, Vijaya his new name.
And soon Visvanandi too followed, (to be born in household) same 121
As a son named Tripristha, by (another queen) Mrigavati,
A prodigy, destined to be master of half the world. 122
At his birth, his prowess, capable to overwhelm all the foe,
Shot forth, like the rays of the sun, to spread all over the globe. 123
Goddess Laksmi, who has attachment great for semi-world monarchs
Who loaths remaining elsewhere, was waiting for countless years. 124
Cakra-ratna, the source of his might, was the very emblem of her,
His land extended upto the sea, protected by the Magadha gods. 125
Eulogised the people, "Lion is he in prowess," fools were thy,
One to whom bowed the gods, could he be lion-like, without wit ? 126
The moon, restricted without wax and wane, excelled he in lusture
And his achievements extended as wide as the creator's creation. 127

There reigned at Alakapur, in northern ranges of Vijayardha mountain,
Mayuragriva the King of Vidyadharas, Nilanjana his queen. 128
Visakhananda lived long on this earth a miserable life, and at death,
Became a son unto them, Asvagriva by name, full of devilry. 129
Happily lived they on, experiencing and enjoying things of heart,
By *karma* auspicious and otherwise, as they came up. 130

Now, decorating the southern range of Vijayardha, a city was there,
The finest of cities, Rathnupur Cakravala its name. 131
Of this city, the ruler was one Jvalanajati, a Vidyadhara,
Master was he of three *vidyās*, hereditary, acquired and obtained. 132
By his prowess great, subdued he all kings ruling in southern range,
The brilliance of their bent crowns always washed his lotus-like feet. 133
Vayuvega was his, consort princess was she from the city Dyutilaka,
Daughter was she unto king Vidyadhara, Subhadra her mother's name. 134
A son was born unto them, Arkakirti by name, conqueror of the sun ;
Also a daughter, Svayamprabha, who shone like a brilliant gem. 135
Her head to foot was decked, with the finest traits of womanhood,
These covered her entire frame, served as illustrations good. 136

At youth, finest was she, imparting grace to her jewellery,
A charming maiden, a veritable perfection of the Creator's creation. 137

Seeing her a perfection, that would attract even the god of Love,
Thought her parent, "Whom do I give her ? For whom is she ?" 138
Goaded by urgency, right then, for Sambhinnasrota sent he,
Being asked, this astrologer great, said to him the following words: 139
"Of Vasudeva a great consort will be thy daughter at first,
"And you a Cakravarti of Vidyadharas, a gift from her." 140
Heard he these words, believed 'em and held 'em in his heart,
Despatched an envoy, Indra by name, pure, learned and devoted, 141
To Podanapur at once, with a message and suitable offerings,
All haste the envoy went, meeting the king in Puspakarandaka park. 142
With reverence bowed he before the king, tendering unto him,
An envelop and gifts to the lord of Podana, resumed he his seat. 143

Seeing the seal he opened it fast, pulled a letter from inside,
Spread it and read, "Engaged in peace and war, 144
"Endowed with luck, king of the Vidyadharas, master of his sphere,
"Loved by his people, sends from his city named Rathnupur, 145
"King famous as Jvalanajati, a sun in firmament-like line of Nami,
"To the great king Prajapati, the Lord of the city of Podana, 146
"Born in great line of Bahuvali, himself a progeny unto first Lord,
"Sends regard with bowed head, with affection asks his well-being, 147
"With great humility, to the protector of his people do I submit—
"Our kinship through marriage is not of origin recent. 148
"This has come down to us over generations extending into past,
"Needless, therefore to check merits or their absence in family lines, 149
"Well-known for their purity, like the moon and the sun.
"Is Svayamprabha, for my nephew Tripristha's hand. 150
"My daughter, who is like Laksmi born in worlds three,
"May she augment our friendship great by her own quality !" 151
Quoth Maharaja Prajapati, on reading the words of his kin,
To the emissary, "What's good to him is good to me." 152
And bade him farewell with honours and offerings due,
Quickly turned he back, to report to his king. 153
With Arkakirti and Svayamprabha, Jvalanajati hurried at once,
With the consent of all, to Tripristha, bestowed he his daughter, 154
And then in manner due, he gave two *vidyās* to the prince,
Perfect, with efficacy well-known, Singhavahini and Garudavahini. 155

Asvagriva heard this from his intelligence men, ablaze with rage,
Hurried he, armed with *vidyās* three, with many Vidyadhara kings, 156

All experts in warfare, with many men, all fully armed,
With ammunitions, towards Mount Rathavarta, keen to fight. 157
On hearing of the enemy's march, Tripristha who was tough in war,
Reached and took position even before, with his army four. 158
Fully equipped for fighting, the heroes two, exceedingly tough,
Who, with their men, covered the sun with volleys of arrows, 159
Expert in warfare, surrounded by men, chariots, elephants,
Burning with rage, met both in an encounter deep. 160
Like a lion driving an elephant out, a thunder felling a mountain,
Like the sun wiping out darkness, defeated was he by Tripristha. 161
When Asvagriva saw, defeated was he even in a war of deceit,
Aiming at Tripristha, he hurled his mighty wheel. 162
The weapon moved round him, and took its place on his right hand,
He, too, taking it back, hurled with vigour at the foe. 163
It fell on Asvagriva's neck, cutting it into two,
Master of three parts, Tripristha became half world-monarch. 164
Like *vijaya* (victory), with Vijaya his brother, did he repair
Atop Mount Vijayardha, to make the lord of Rathnupur 165
Cakravarti of Vidyadharas by giving him northern range ;
This way indeed is the pleasure of an over-lord revealed. 166

Reigned he for long years, but never satiated, so after death,
Due to much endeavour and possession, he was born in seventh hell, 167
For sinful deeds, done in private life as well as in relation
To the world, for long did he suffer, at the end of which, 168
In this very isle of Bharata, on the bank of the Ganga,
Took birth as a lion on Singhagiri, to commit sins again, 169
For which he entered into the burning flames of Ratnaprabha hell.
There he spent a span of a *sāgara*, wherefrom he returned again, 170
In Jambudvipa, to the east of Singhakuti, atop the Himavan,
To be (a lion), the lord of the beasts, with his mane burning bright. 171
Dreary looked the lion, with sharp teeth and a terrific look,
Saw a deer at a certain time, and took it in his mouth. 172
Just then was flying a *Carana* monk, Ajitamjaya by name,
Very kind, in the company of another monk named Amitaguna. 173
Recollected he the Tirthankara's sayings, felt a compassion,
Descended down from the aerial route, to come near the lion. 174
The monks sat on a slab of stone and started repeating pious words.
Said he, "Oh good lion ! As Tripristha in your previous birth, 175
"With your organs of senses, enjoyed ye objects fine,
"Lay on the softest of beds, in the embraces of concubines. 176
"Divine dainties and delicacies did you enjoy, delicious,
"Worth tasting, pleasing to the tongue, pleasant and tasty as nectar. 177

"You did enjoy by your nostrils, sundry flavours for years long,
"Of incenses, pastes and powders, of wreaths and fragrant things. 178
"You did enjoy scenes of dances, organised by damsels fine,
"Full of effect and feeling, followed by diverse instruments divine. 179
"You did fill thy ears with tunes, classical as well as local,
"With the seven *suras*, emanating from living, non-living, mixed. 180
"For long, long years, did ye fill with pride thy mind saying,—
" 'Products that fill the finest fields, in three regions, are mine!' 181
"Thus enjoyed ye all objects, but never had ye a satiation,
"Entered ye into the hell, devoid of five vows and vision. 182
"There in the dreadful water of the infernal river Vaitarini,
"Were ye made to take bath, and thrust by the infernal beings. 183
"Some times they made ye run, with body burnt and receiving wounds,
"On mountains that lashed out burning lavas all around. 184
"Sometimes rolled ye on burning sands, roasting thy eight limbs,
"Sometimes hurled in burning pyre, with body turned into ashes, 185
"Sometimes with hammer, heavy and hot, did they powder thee,
And made ye roam in forest, with sword-like leaves on trees. 186
"Thou wast tortured in the hell by many a bird and wild beast,
"By dogs like death, by cutting words and mutual fight. 187
"Infernals with wicked motives tied thee with sundry knots,
"And made ye suffer a lot, by cutting ears, lips and nose. 188
"Sometimes these infernals sinful placed thee on spears sharp,
"Thus, utterly helpless, suffered ye thither for long years. 189
"In vain did ye lament, bewail and cry for refuge,
"Pitiably fill all directions, but none came to succour thee. 190
"Having exhausted thy life thither, came ye to be king of beasts,
"Exposing thy self to hunger and thirst, rain, fall and heat. 191
"There too ye killed animals, filled thy belly with their meat,
"For thy cruel deeds, acquired ye sin, to go to first hell. 192
"Ye came out from thither, to be a lion here again,
"Still indulgeth ye in cruelty, acquiring a great sin. 193
"How mighty is thy ignorance, under whose impact great,
"Sinner, knoweth not ye the truths"—on hearing which 194
Recovered he the memory of previous birth, his body shaked
Out of fear of worldly life, his eyes shed tears in torrents. 195

For long, his eyes shed streams of tears, as if from his heart,
Falsehood was washed out, by the awakening of equanimity. 196
For one whose memory is revived of his previous birth,
Sorrow is unique arising from penitence, shared by none. 197
Beheld the monk, the lion tranquilised in his heart,
With gaze fixed on him, words of counsel would he take, 198

Quoth, "Pururaba were ye in the past, wherefrom reached ye heaven first
"And on completion of life there, slipped ye, ill-witted Marici to be, 199
"Then polluted ye the right path, to propagate a false one,
"Profaning the words of Brisabha, thou wast born again and again. 200
"Beguiled, due to accumulated sins, with many a birth, age and death,
"Parted ye from what was wholesome to court the evil line. 201
"And suffered ye miseries deep, due to mighty impieties,
"To be born, unlimited times, in the species of sub-humanity, 202
"It was some wholesome cause that gave ye Visvanandi's life,
"And as Tripristha were born again due to piety and restraint. 203
"From this life on, when thou wilt be born in life ten,
"Will ye be Tirthankara last, so said Tirthankara Sridhara to me. 204
"Oh Wise ! Desist now from path wrong that pushes ye in wilderness
"Of worldly life, to court one wholesome to thee, 205
"Coveteth ye liberation, and a place at the crest of sphere,
"Then fixeth ye, with devotion, to *Āgamas* and objects like that." 206

Holding the counsel in his heart, with head lowered in humility,
Moved the lion round and round, holding the monks in dignity, 207
Then with the time ripening, acquired he power to be fixed in truth,
With mind balanced, courted he the vows of the devout. 208
Kindness replaced cruelty in him at the words of the monk,—
Unless time is propitious, who can eliminate a terrible foe ? 209
With faith-deluding *karma* ended, his fierceness was tranquilised
And like an actor, soon he stood becalmed and still, 210
Courted he not other vow, except one to be on fast,
For, food he had none save meat, what an act of bravery ! 211
This vow he fulfilled, without break at the cost of his life dear,
The new prowess a success, put an end to his prowess old. 212
By nature denigens of Mahatamahprabha may court cessation,
No wonder, the king of beasts acquired vision right to do the same. 213
Covetous of liberation, the hero uprooted from conduct evils all,
To plant himself in righteousness, remained for ever on fast. 214
As per Canons, goes not a beast beyond restraint-non-restraint,
'This barred him, else liberated would he be',—people said. 215
As gold heated in fire becomes cold when placed in water,
So his prowess fired by cruelty had gone out for ever. 216
'Foe of beasts'—this epithet lost sense, as rooted was he in kindness,
Like dependents who often imbibe virtues of master they serve, 217
His body looked picture-like, his mind too was calm,
Never generating fear in others,—such is merit of kindness, 218
Fixed in vow, with concentration of mind, died the lion,
To be born in Saudharma-*kalpa*, Singhaketu his name. 219

There he lived for *sāgaras* two, enjoying all pleasures of heaven
And descended, to Dhatakikhanda, to the east of Mount Meru, 220
In the land of Videha, in Mangalavatidesa in northern range
Of Mount Vijayardha, at Kanakaprabha, the best among cities, 221
Unto a Vidyadhara king Kanakapunkha, by Kanakamala his queen,
Was he born as a son, Kanakojjvala by name. 222
Once with consort Kanakavati, the prince was atop Mandaragiri,
There met he Priyamitra, a monk, master of knowledge *avadhi*. 223
Encircled him with devotion, paid his homage to the monk.
"Revered monk, on spirituality enlighten me," quoth he. 224
Ordained the monk, "Spirituality, is in *ahimsā*, take shelter in it,
"Approach liberation through it, cut *karma* fetters with it, 225
"Fix thy mind, retrace not, be dedicated unto it,
"Be firm and always think—'Spirituality, protect me'. 226
"Once so rooted, think of distinctions—subject and instrument,
"And do so all the while, liberation will soon come to thee." 227

Thus he ordained, and the prince received it in his heart,
Like one thirsty, drank he, the nectar of spirituality. 228
Renounced he pleasures all, wholly fixed in non-possession,
Dying through meditation, he took birth in seventh heaven. 229
Had a span of *sāgaras* thirteen, this stay he enjoyed in full,
On completion came down, breathing his last through meditation. 230
In Kosala, on this very isle, Saketa is the city's name,
Where unto king Vajrasena, by queen Silavati, a son, 231
Harisena by name, a source of pleasure by natural traits,
Mastered he the goddess of kingdom, as one does a wife chaste. 232
At last, he discarded all his fortune, as one discards a dried wreath,
To take refuge with Srutasagara, good in vows and holy text. 233

With penances ever ascending, he went to heaven after death,
Graced Mahasukra for sixteen *sāgars*, enjoying life at its best. 234
The sun rises to set, so did he end his life in heaven,
Eastern part of Videha, eastern fringe of Dhatakikhanda, 235
In the country of Puskalavati, unto king Sumitra of Pundarikini,
By his devoted queen Manorama, he was born as a son. 236
Priyamitra was his name, bedecked was he with principles,
His name subdued all, made a world-monarch of him. 237
Satiated by the joys of life, he heard the words of a Tirthankara,
Ksemankara by name, words dropping from his lips, 238
Words were they deep and meaningful ; thought he, joys must end.
He turned inward, entrusting the kingdom to Sarvamitra, 239
His son, joined he the holy order with a thousand kings,
Courting Great Vows, rooted in Mother-*Pravacana*. 240

On death, he attained Sahasrara, to live for *sāgaras* eighteen,
Suryaprabha by name, acquired more powers, enjoying pleasures all. 241

Like lightning emanatning from cloud, when he shot out from heaven.
Took birth as a worthy son at Chatrapur on this very isle, 242
To king Nandivardhana by Viravati, lived life to its full,
And then reached he the very best of *Guru*, Prosthila by name. 243
There he heard holy words, determined tenets given by seers,
Practised full restraint, to become master of *Aṅgas* eleven. 244
Here purified he the vision, destroying lust, and acquiring elements
That make a Tirthankara, acquired *karma* giving a noble line. 245
And when this chapter closed, a complete master, he was born
As Indra, best amongst gods, in Puspottara-*vimāna* of Acyuta heaven. 246
Here he lived for 22 *sāgaras*, his body three cubits in length,
White tinges had he, both for substance and phenomena, 247
One respiration in 22 fortnights, one intake of nectar of mind
In years 22,000 satiated, lived he amidst pleasures all. 248
His *avadhi* knowledge stretched as far as the sixth world (hell)
And similar was the range of his strength, glow and capacity. 249
Surrounded was he by gods and goddesses of Samanika rank,
By dint of merit special, engrossed was he in an ocean of joy. 250

With six more months to go in heaven, as he was preparing to descend,
Seven crores and a half of gems were heavily showered everyday 251
In the palace yard of king Siddhartha, the lord of Kundapura,
In the land of Bharata, in the country named Videha. 252
In the bright half of Asadha, on day sixth, when the moon
Was in conjunction with the asterism Uttarasadha, 253
Inside a palace seven storeyed, Nandyavarta by name,
In a chamber lit by gems, on a cot decked by swan's feather, 254
Past three quarters of the night, Raudra, Raksasa, Gandharva,
As quarter four, Manohara by name, was drawing to its close, 255
In joyous mood, queen Priyakarini beheld, half-asleep half-awake,
Sixteen dreams, separate each, giver of great results, 256
And thereafter she saw an elephant entering her mouth,
Woke up at dawn, when Patahas sounded and Magadhas sang. 257

Having been awaken from her sleep by the holy lore
She bathed and decked, came to Siddhartha and bowed, 258
She shared half seat with the king, in order she narrated her dreams,
And in the order same, the king gave the meaning of them. 259
Pleased was she to hear of results, as if already she had 'em.
Gods organised a celebration in honour of child in the womb, 260

With great pomp, engaged valet gods and goddesses to attend,
Thereon the gods departed for their respective seats. 261

On completion of months nine, on the auspicious thirteenth day,
Of bright half of Caitra, at a splendid moment, Aryama by name, 262
Was born a son, jewel of the line, an embodiment of conduct pure,
A mine of gem-like traits, a shelter of fortune renowned, 263
A sun that helps lotuses to blossom, leader of the universe,
A giver of liberation, protector of all embodied beings, 264
Light for mind, destroyer of worldliness, piercer of *karma's* heart,
An upholder of order as religion, pure, an ocean of joy. 265
As the morning sun rises in the east, and the moon at night,
As Ganga is born in Padma Lake, and wealth grows on earth 266
As Goddess of learning is the source of words and Laksmi of joy
So was Acyutendra, a sole sun, brightening sphere and non-sphere. 267

True was the name 'Priyakarini', to all she became a giver of joy,
By giving birth to a son, a delight of gods, beasts and men. 268
All on a sudden, lotus-like faces of all glittered with glee
And like happy tears, flowers showered from heaven incessantly. 269
Drums were busy beating, women were busy at dance,
Musicians with music, holy lores the singers sang. 270
Vacating their abodes in heaven, on the earth descended the gods,
Removing the child, Indra placed a duplicate on mother's cot. 271
They carried the boy, bright as sun, on the back of Airavata,
Shining bright all directions, surrounded by company of gods, 272
Arrived they on Mount Meru, placed the child on a throne,
Showered water from pitchers bright, fetched from Ksira ocean. 273
Prayed—"Pure is thy soul, thy body is made of matter pure,
"What more do we purify thee, with water unclean and impure ? 274
"This anointment's a mere form when a Tirthankara is born,
"A celebration, organised by us, who are at thy beck and call. 275
"What more,"—with devotion, Indra placed ornaments on him,
The finest specimen, named him Vira, Sri Vardhamana. 276
They brought him back and restored him to the mother's side,
Staged drama, *Ānand* (Happiness) by name, with serenity, 277
Honoured parents with ornaments, celebrated with splendour due,
Bowed before Sri Vardhamana, and went back from whence thy came.278

On the expiry of 250 years after Tirthankara Parsva, Vira took birth,
His life-span is included in the years stated above. 279
He lived to be slightly less than 72, seven cubits in height,
All that were finest among the traits were sheltered in him, 280

From his very birth, he had features ten, like sweatlessness,
Free was he from fears seven, with all endeavour adorned. 281
Once two *Carana* monks, Sanjaya and Vijaya by name,
Had doubts, which were dissolved, when they saw Vardhamana. 282
With their doubts gone, with respect quoth the monks—
"This boy will doubtless become Tirthankara Sanmati." 283
What to speak of words with meaning, even those that had none,
Except in the context Vira, acquired sense when applied to him. 284
The flaw in his renunciation was, the words that conveyed a distortion
When applied to others, became meaningful when applied to him. 285
Deeply fond was he of merits, not of wealth nor of fame,
Merit is valued most by those who have their tinges pure. 286
Kuvera kept him supplied well with divine objects of joy
Consistent with his time, life and need, he made him enjoy, 287
At Indra's special bidding the finest things of heaven.
One day in his assembly, quoth as follows the Lord of gods, 288
"Virasvami at this moment is more powerful than even gods."
On hearing which a god, Sangama, came to take a test. 289
Saw the god, in a forest-park in the company of many a prince,
Wearing crow-black hairs, all of similar age, busy at play, 290
Was Vira, an embodiment of light, all were on the tree.
To create terror, the god at once turned himself into a snake, 291
And the snake encircled the tree, from its root till the tip,
All princes jumped down from where they were on the tree, 292
And all ran in confusion, which was but expected of 'em,
Where there's a mighty fear, none but the great stands the same. 293
On a hundred tongues of the snake, dangling and terrific,
Played prince Vira carefree, as if on the mother's cot. 294
This delighted the god, his joy rolling up and down,
God Sangama prayed, "Truly Mahavira (Great Hero) are ye." 295

Thus in autumns thirty, he spent his life of youth
Karma-shroud of *mati* knowledge dropped the very next day, 296
Regained he knowledge of self, memory of previous birth,
Just then the Laukantika gods came praying and prayed. 297
Then arrived all gods to celebrate his exit for initiation,
With sweet words he pleased kinsmen, took leave of 'em all, 298
Then firm in vow, he sat on palanquin, Candraprabha its name,
It was carried by kings of men, then by the Vidyadhara kings, 299
The kings of gods held it last, attended by *camaras* on sides both
Arrived they to a forest, humming with the noise of bees, 300
Flowers were in blossom, as if they were laughing with joy,
Twigs were red all around, heartily welcoming all. 301

On reaching Sandavana, the Lord descended from palanquin,
And started fast missing six meals, surrounded by own glow, 302
Sat he on a slab of stone, turning his face to the north,
On the tenth day of dark half of the month of Margasirsa, 303
When the moon stood between Hasta and Uttaraphalguni,
At the evening, turned he to take shelter in restraint. 304
Cloths, ornaments, wreaths, discarded by him objects of merit
Sakra himself received, very sacred were these. 305
Fragrant objects that were still on his body, thought,—
"Where go we," and they continued to shine from where they were. 306
Dirty crooked objects, valued by unwise, are thrown aside
By the covetous of liberation, so the hairs, veritable dirt, tonsured he, 307
The hairs so discarded, with his own hands, the king of gods received
And placed them in a bright casket, gave them their respect due, 308
Wrapped them in a bright cloth, which emitted multiple rays,
Then with gods he himself went, to immerse them in Ksirasagara. 309
Tapo-Laksmi, intelligent and intimate to Moksa-Laksmi, to her
A junior mate, herself came, to receive and embrace him. 310
He became truly a tie-free, by discarding passions of mind,
A snake becomes not kind by giving up mere outward skin. 311
It was on occasion this, restraint conferred knowledge fourth,
Manahparyāya by name, only a shade lesser than *kevalajñāna*, 312
Attaining the state of the careful, practised he a penance great,
Key to empire of liberation, not attainable by careless folk, 313
With *manahparyāya* knowledge as his eye, holder of natural prowess,
Acquired he equanimity in conduct, not available to the careless. 314.
As a lion, fixed he was in vow, by the words of a monk,
So to uphold that parity, embraced he the attitude of a lion. 315
He hadn't sharp claws, nor teeth, nor purple mane on the neck,
Nor cruelty, but lion was he in bravery, lone life and sylvan home, 316
All the gods bowed before him, extolling his bravery great,
With their hearts full of glee, departed they for heaven. 317

On the day of breaking fast, the Bhattaraka moved from his forest home
To reach Kulagrama, a city beautiful like a Vidyadhara town. 318
As king Kula, who had a glow of Priyanku flower, saw the monk,
His devotion was up, he encircled him thrice and received him 319
As a treasure, touching his feet with his crown,
Made offerings for the occasion, and gave an honoured cushion, 320
Then covered the ground at his feet, with sundry perfumes,
With mind, words and body pure, he offered him rice boiled in milk. 321
At this offer, there was a shower of wonders five, at his home,
This was just a beginning, a greater result was yet to come. 322

Vira, the enhancer of followers' merit, took leave of his host,
To practise penance as per Codes, moved he to a lonely spot. 323

Narrowed by trees of attachment, overpowered by hunter-like senses,
With baser beings scattered all over, in the form of terrific hardships, 324
Covered with many a herd of elephants, who are like passions,
Made dreary by countless cobras, death-like with mouths agape, 325
Hardened by lion-like hardships four, anger-greed-attachment-pride,
Surrounded by rogue-like obstructions, gave he up such a worldly life 326
To go to forest, that serves the meritorious, joyful and obstruction-free
Full of worthy men, spacious, free from all disturbance. 327
Rapaired he thither with his feudal chiefs, that were the Vows Great,
Equipped with *naya*, with right knowledge, conduct and vision, 328
With perseverance his weapon, merits as his talisman,
Treading the path of purity, aided by noble thoughts. 329
There in the forest, fear-free, practised he *yogas* sundry,
And in this lonely place, practised ten meditations of merit. 330

Thereon, once, the great monk Vira arrived at a cremation ground,
Atimuktaka by name, of Ujjayini, fixing himself in a *pratimā*, 331
Seeing him fixed, out of wickedness, Rudra, Mahadeva his name,
Keen to take a test, created spirits, peeling each other's skin, 332
To enter each other's belly, with mouths agape, dancing at sundry pace,
Shouting, bursting in peels of laughter, giving a bitter frown. 333
During the night, he created such spirits, and at the same time,
Created he serpents, elephants, lions, fire and terrific wind, 334
And a vast army of tribals, created he by his evil wit.
By dint of his powers, created he a disturbance terrific, 335
To shake Vira from his meditation ; but in all this failed he.
Then he praised him profusely, calling him Mahati and Mahavira, 336
Instituted a dance with Uma, and disappeared from that place,
For, even the sinners are pleased, at the sight of bravery. 337

Once princess Candana, daughter of Cetaka, came to forest to play,
A certain Vidyadhara saw her, and carried her away, 338
He felt a lust for her, but when he thought of his wife own,
Afraid was he, and discarded the princess in a forest alone. 339
There a tribal saw her, and out of greed to earn some wealth,
He made a handsome gain by selling her to merchant Vrisabhadatta. 340
Subhadra was the merchant's spouse, she sensed her man's design,
To starve the princess, she served her with coarse Kodra rice, 341
Which was soaked in a sour soup, served in an earthen dish,
And she kept her tied in chains, out of anger and jealousy. 342

Next day came Vira to beg food at Kausambi in Vatsadesa,
Seeing him enter the city, Candana thought to welcome him. 343
As she strove to move, the irons gave way to fall apart,
Her dark hairs stirred, like a swarm of black bees, 344
Down dangled her garland of Malati, fine clothes and ornaments came,
Earned she merits nine, with deep devotion she bent low, 345
Such is the outcome of conduct pure, the earthen pot turned into gold,
Rice became the finest Sali, Kodra rice was there no more. 346
As she served this to the monk, five wonders showered at once,
Candana was reunited with friends, relations and kins. 347

Bhagavan Mahavira, the friend of the world, thus spent
Twelve years as a monk, arrived near Jrimbhikagrama 348
In a beautiful park, on the bank of river Rijukula,
Sat on a fine slab of stone, engrossed in a *pratimā*. 349
He had missed meals six, sat he under a Sala tree,
In the afternoon, on the tenth day of bright half of Vaisakha 350
Where the moon stood between Hasta and Uttaraphalguni,
With the help of meditation white, attained he the status of Ksapaka, 351
Destroyed four terminable *karma*, attained four eternal ones,
Adorned with 24 super-powers, he became the home of glory. 352
As an omniscient embodied, served he self and others,
With his great body gross, shinning in the firmament. 353

With gods of four categories, Saudharmendra came down to earth,
And performed rites that go with the acquisition of Omniscience. 354
Due to worship of his noble body, and holding of Samavasarana,
He became a Paramesthi, a Paramatman with a great soul. 355
Then Indra used his *avadhi* knowledge, as the Master kept a mum,
Thought he, who would right recipient be; he saw me, and was happy. 356
The Lord of Saci hurried to come to my village home
To me, a brahmin in Gautama line, Indrabhuti by name, 357
Exceedingly proud was I descended from Acyuta-*vimāna* bright,
Because of remnants of merit, acquired *Vedas* and their limbs. 358
Seeing me, Indra induced me to come to the Lord,
Goaded me to ask whatever I wanted to on the Soul. 359

Said I, "Oh Lord Is there such a thing called Soul ?
"It behoves thee to throw light." In reply, quoth the Lord, 360
"There's a thing named Soul, as much in expanse as the body,
"States it, 'I exist', 'Who am I ?' It's never born, never dies 361
"As object, but as mode, every moment it undergoes a change ;
"Consciousness, its trait; enjoyer, knower of part and whole. 362

"Two types it has—some tied to gliding, liberated are the other souls.
"It exists from a timeless time, but its liberation has a beginning. 363
"Liberated souls never return, truly mundanes glide till eternity,
"Countless souls have been liberated, countless are yet to be, 364
"On liberation of some souls, total falls, though imperceptible it is,
"So innumerable are they, like innumerable powers in the things." 365

I derived a complete knowledge about the Soul
From the objective base provided by the Master which fructified soon 366
With my ideas on Soul so derived, bowed I with humility,
Sakra then honoured me. With 500 brahmins in company 367
I got myself fixed in restraint, bowing at Vardhamana's feet,
And right then and there, due to purification of thought, came to me, 368
Powers seven, fixing me straight in words and meaning of *Aṅgas*
Which happened in the forenoon on the first day of Sravana, 369
In bright half ; the same afternoon, came to me
In order due, an insight in the words and imports of *Pūrvas*. 370

With *Aṅgas* and *Pūrvas* acquired, and equipped with knowledge four,
In the first half of the night, all *Aṅgas* did I record, 371
The same did I of *Pūrvas*, in the second half of the night,
Became an author, full of *śruta*, Ganadhara first to the Lord. 372
Then followed others. Ganadhar Vayubhuti and Agnibhuti,
Sudharma, Maurya, Maundrya, Putra, Maitreya,—knower of all, 373
Akampana, Andhavela, Prabhasa, and with me added
Ganadharas of the Lord are eleven, revered and leaders of men. 374
These apart, the order has 300 who has mastered *Aṅgas* and *Pūrvas*,
9900 are teachers, upholders of true restraint. 375
1300 are masters of knowledge third, *avadhi* by name,
700 are omniscients, Paramesthis, with great souls, 376
900 are experts who have mastered power to transform,
500 have knowledge of other's mind, revered of men, 377
400 are there who are considered to be *Uttara-vadins*,
The total in the order thus reaches a figure of 14,000. 378

With Candana at the head, there are 36000 Aryikas (nuns),
One lakh followers male, three lakhs female followers, 379
Uncountable gods and goddesses, countable sub-humans,
Bhagavan Jina is thus surrounded by a total of 12 *gaṇas*. 380

TRISASTISALAKAPURUSACARITRA

is a great work in ten Parvas
written by Hemacandracarya
(12th century A.D.)
and contains the life of
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only from Canto 10 so that the
reader can compare it with the
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Parva X of the Trisastisalaka-
purusacaritra is in itself, of the size
of a book and it is not possible
to include it in this Journal.
Interested readers may look up
Miss Helen Jhonson's translation
of this work published by the
Oriental Institute, Baroda.
translation by Helen M. Jhonson

... ...

There is a city, named Jayanti, in the province Mahavapra, the ornament of West Videha in this same Jambudvipa. Satrumardana, very magnificent, who resembled a newly arisen Janardana in his strength of arm, was king there. In one of his villages, named Prithvipratisthana, there was a village-overseer, named Nayasara, devoted to the Master. Although he was outside of the organization of monks, he was opposed to crimes, averse to incurring guilt, and devoted to the acquisition of merit.

One day, at the king's command he took food and carts and went to the great forest for teak trees. While he was having the trees cut, midday came on, and the sun in the sky burned intensely like a fire in the stomach. Then Nayasara's servants, knowing that it was time, brought him an excellent meal under a pavilion-like tree. With the thought, 'If I should have a hungry or thirsty guest come, I would give him food,' Nayasara looked here and there.

Just then *sādhus* came, hungry and thirsty, tired, their bodies bathed in perspiration, who were occupied in looking for a caravan. Reflecting, 'How fortunate! These *sādhus* have come here as my guests,' the village-overseer bowed to them and said: "How did your Reverences come to this great forest? Not even armed men wander here alone." They replied: "We started out from our station with a caravan in the first place. We entered a village for alms and just then the caravan left. Without receiving alms we set out after the caravan and then, as we went along, we happened into this great forest."

Nayasara said: "Alas! the caravan is very pitiless; alas! it does not fear evil; alas! it destroys men who trusted it, since it went ahead without waiting for the *sādhus* who had started with it and had stopped with confidence in the caravan cruel from devotion to its own business only. Because of my merit, you have come here to the forest as my guests."

With these words, he led the great *munis* to the place where the food was and gave the *munis* the food and drink brought for his own use. The *sādhus* went elsewhere, according to rule, and ate. After the village-overseer had eaten, he went to the *munis*, bowed, and said, "If your Reverences are ready to go now, I shall show you the road to the city." They went with him and reached the road to the city. Seated under a tree, they taught him *dharma*. He adopted right-belief (*samyaktva*) and took leave of them, considering himself blessed. He returned (to the forest), sent the trees to the king, and went himself to the village.

Henceforth always practising *dharma*, meditating on the seven Principles, preserving right-belief, noble-minded, he passed the time. 3-23

At the end he performed the rite of propitiation (*ārādhanā*); recalled the formula of homage to the Five and after death became a god in Saudharma for the duration of a *palyopama*. 24

Now, in this same Bharata there is a very fair city, named Vinita, built in the past by the Indras for Yugadinatha (Risabha). Bharata the son of holy Risabha Svamin, was Cakravarti there, lord of nine treasures, lord of fourteen jewels. The soul of the village-overseer fell and became his son, who shed rays of light and so was called 'Marici'. As a member of the warrior-caste, Marici went with his father, brothers, and others to the first *samavasarana* of Risabha Svamin. After he had seen the honor paid to the Lord by the gods and had listened *dharma*, his mind was captured by right-belief, and he took the vow. Knowing well the duties of ascetics, indifferent even to his own body, possessing the three controls, observing the five kinds of carefulness, free from passions, keping the five great vows, studying the eleven *Aṅgas* under the elders, Marici wandered as a mendicant with Risabha Svamin for a long time.

One day, when he was on the road, (walking) in a layer of dust that burned the nails on travellers' feet and was harsh from the rays of the sun in the hot season, both of his garments smeared with dirt from his body wet with perspiration, suffering from thirst as a result of the maturing of good-conduct-obscuring *karma*, he reflected :

'Henceforth I, devoid of merit, desiring birth, am not able to bear the attributes of mendicancy which are burdens equal to Meru, hard to bear. Shall I abandon the vow ? I would certainly be disgraced before the world, if I abandon it. Rather I shall take this means to keep the vow from being a burden. These blessed ascetics are always free from the three hurtful acts (*tridaṇḍa*). The triple staff (*tridaṇḍin*) shall be a token of me who have been subdued by the hurtful acts. These are bald from pulling out their hair, but I shall have a tuft of hair (*śikhin*), bald by means of a razor. These observe the great vows ; I shall observe the lesser vows. These *munis* have no possessions : I shall have a ring, et cetera. They are free from delusion ; I, covered with delusion, shall have an umbrella. These sages walk without shoes ; I shall have shoes as a means of protection for my feet. They have a good odor from their conduct ; I have an evil odor from my conduct. To obtain a good odor, I shall have a *tilaka*, et cetera of sandal. These sages, free from

passions (*kaṣāya*), have old white garments ; I, having passions, shall have reddish garments (*kāṣāya*). They give up the use of water which causes the destruction of many lives ; I shall bathe and drink a moderate amount of water.'

Thus calculating in his mind for the sake of contriving an outfit, cowardly before austerities, Marici undertook mendicancy. All the people who saw him with this garb questioned him about *dharma* and he taught them the *sādhu-dharma* as taught by the Jina. Again asked by the people, "Why do you yourself not practise it ?" he said, "I am not able to bear the weight of Meru." However, he sent the *bhavyas* who were present, after they had been enlightened by instruction in *dharma*, to the Master, son of Nabhi (Risabha), as disciples.

With practice of this kind, Marici wandered with the Master and the Master stopped in a *samavasarana* again in Vinita. When he was questioned in it by Cakrin Bharata after paying homage to him, the Lord named the future Arhats, Cakrins, Visnus, Prativisnus, and Balas. Bharata asked again, "Is there any one here in the assembly who will be a Tirthakrit in this country of Bharata, like yourself, Lord ?" The Master showed him Marici and said : "This son of yours will be the last Tirthakrit, named Vira, here in Bharata. He will be the first Sarngabhrit (Vasudeva) here, named Tripristha, in the city Potana and will be the Cakrabhrit Priyamitra in the city Muka in the Videha."

When he had heard that, Bharata took leave of the Lord, went to Marici, circumambulated him three times, saluted him respectfully, and said : "The Master said that you will be the last Arhat here, in Bharata ; the first Vasudeva, named Tripristha, Lord of Potana; and a Cakrin, named Priyamitra, in Muka in Videha. Your mendicancy is not to be honoured ; you are honoured because you are a future Arhat."

When he had said this to him, the Cakravartin bowed again to the Master, reverent-minded, and entered the city Vinita, delighted.

When he had heard that, Marici jumped three steps three times from joy and said aloud :

"I shall be the first Visnu ; in the city Muka there will be the rank of Cakravartin ; I shall be the last Arhat. Enough of anything else for me. I shall be the first of Vasudevas ; my father is the first of the Cakravartins ; my grandfather is the first of the Tirthakrits. Oh ! Indeed, my family is the highest."

Thus, showing pride in caste, clapping his hands repeatedly, Marici acquired *karma* called 'low-family' (*nīca-gotra*).

After Risabha's emancipation, he wandered with the *sādhus* and after he had enlightened *bhavyas*, he sent them to the *sādhus*.

One day, when he was attacked by sickness, the *sādhus* said, "He does not practise self-control," and did not take care of him. Ill, he reflected to himself : 'Shame on these *sādhus*, discourteous, devoid of compassion, devoted to nothing but their own affairs, averse to dealing with people, since they do not even look at me, much less take care of me, though I am intimate (with them), friendly, initiated by the same teacher and polite. And yet, this is an evil thought on my part. Since they do not care for their own bodies, why then should they care for me when I am ill ? When I have recovered from this illness, therefore, I shall make some disciple an attendant of my own and, indeed, with this same garb.' Thus reflecting, Marici recovered by the power of fate.

One day, a well-born youth, Kapila, met him. He informed Kapila, who was seeking *dharma*, about the religion of the Arhats. "Why do you not practise it yourself ?" Kapila asked him. Marici replied, "I am not able to practise that *dharma*."

Kapila enquired, "Is not *dharma* found on your path ?" Knowing that he was weak in the religion of the Jina and desiring a disciple, he told him, "*Dharma* is found both on the path of the Jina and on my path."

Then Kapila became his disciple. From the teaching of false *dharma* Marici acquired a crores of *sāgaras* in worldly existence. 25-70

Without confessing that, Marici died from fasting and became a god in Brahmaloka with a life-duration of ten *sāgaropamas*. 71

Kapila made Asuri and others his disciples, taught his practices, died, and also became a god in Brahmaloka. After he had known his former birth through clairvoyance and had come to earth because of delusions, he communicated the Sankhya doctrine composed by himself to Asuri and others. From his teaching handed down orally the Sankhya philosophy developed here. For the majority of people engage in practices which can be observed with comfort. 72-74

Dream Motif on a Bronze Book Cover

Courtesy : C. L. Nawlakha

Marici's soul fell and became a Brahmana, named Kausika, with a life-term of eighty lacs of *pūrvas*, in the hamlet Kollaka. Always devoted to sensual pleasures, occupied with the acquisition of wealth, pitiless in injury, et cetera, he passed much time. He became a Tridandin and, after he had completed a life of seventy-two lacs of *pūrvas*, became a god in Saudharma with a medium life-trem

He fell and became a Brahmana, Agnyudyota, in the hamlet Caitya and as before became a Tridandin living for sixty-four lacs of *pūrvas*. After death he became a god in Aisana with a medium life-term. Then he fell and became a Brahmana, named Agnibhuti, in the hamlet Mandira. He became a Tridandin, living for fifty-six lac of *pūrvas*, and after death became a god in Sanatkumara with a medium life-term. He fell and became a Brahmana, Bharadvaja, in Svetambi. He became a Tridandin living for forty-four lacs of *pūrvas*, and after death became a god in Mahendra with a medium life-term.

He fell and, after he had passed through births, became a Brahmana, Sthavara, in Rajagriha. He became a Tridandin living for thirty-four lacs of *purvas*. and after death became a god in Brahmaloka with a medium life-term. After he had fallen from Brahmaloka, he passed through many births. Verily, infinite births result from one's *karma*. 75-85

Now, there was a king named Visvanandin in Rajagriha. By his wife, Priyangu, he had a son, named Visakhanandin ; and the king had a younger brother, named Visakhabhuti, who was crown prince. The crown prince had a wife, named Dharini. By good *karma* acquired in former births, Marici's soul was born as Visvabhuti, son of Visakabhuti by Dharini.

When Visvabhuti had grown up, he was playing (one day) with his harem in the garden Puspakarandaka, like a young god in Nandana. But Visakhanandin the king's son, who wished to play, stood outside the garden. Slave girls, who had gone for flowers, et cetera, saw the two in this situation. When Priyangu learned about it from them, angered, she went to the anger-house. At her desire the king had the marching drum beaten. The king said deceitfully to the assembly : "The vassal, Purusasinha, is arrogant. Therefore, I shall go to conquer him."

When he heard this, Visvabhuti, guileless, came from the garden, stopped the king (from going) from devotion and made the march himself. When he had gone and seen that Purusasinha was obeyng orders,

he returned and went to the garden Puspakarandaka. "Visakhanandin is inside," the gatekeeper told him ; whereupon he reflected, 'I was enticed from Puspakarandaka by a trick.'

Angered, he struck a wood-apple tree with his fist and pointing to the ground covered with its fallen fruit, said to the gate-keeper : "I would make all their heads fall too, like that if I did not have great devotion to my elder father. Enough for me of pleasures beginning with such deceit." So saying, he went to Muni Sambhuti's feet and took the vow.

When the king heard that he had become an ascetic, he went with his younger brother, bowed, asked for forgiveness, and begged him for the sake of the kingdom. The king ascertained that Visvabhuti was unwilling (to go back) and went home. But he (Visvabhuti) then wandered elsewhere with his *Guru*.

One day, wandering alone by permission of his *Guru*, emaciated by penance, he went to the city Mathura. At that time Visakhanandin went to marry the king of Mathura's daughter. Visvabhuti entered the city at the end of the month to break his fast and went to the vicinity of Visakhanandin's camp. Men pointed him out, saying, "There is Prince Visvabhuti," and Visakhanandin was at once enraged with him, like an enemy, on sight of him. Just then Visvabhuti fell, knocked over by a cow. He (Visakhanandin) laughed, saying, "Where is your strength that makes wood-apples fall ?" Visbabhuti seized the cow by the horns and whirled it around angrily. He made the *nidāna*, "May I have great strength for killing him in another birth as a result of this severe penance." 86-106

Visvabhuti completed his life of a crore of years and, dying without confessing that (the *nidāna*), became a god with a maximum life-term in Mahasukra. 107

Now, there was in this same Bharata in the city Potana a long-armed king, named Ripupratisatru. He had a wife, Bhadra, and she bore a son, who had been indicated by four dreams, the Balabhadra Acala. He had also a doe-eyed daughter, Mrigavati. When she was grown, beautiful, she went to pay her respects to her father. As soon as he saw her, love was born, and he set her on his lap. After considering a way to marry her, he dismissed her.

Then the king summoned the city-elders and asked : "When a jewel is produced here, whose is it ? Give your judgement." "Yours," they

replied unanimously. When he had obtained that reply three times, the king had Mrigavati brought there to marry. Ashamed, they all went away ; and the king obtained Mrigavati by himself by means of a *gāndharva*-marriage.

Queen Bhadra, filled with shame and anger, left the king and went with Acala into the Deccan. There Acala founded a new city, Mahesvari, established his mother in it, and returned to his father. His father was called Prajapati by all the people, because he was the husband of his own daughter. Indeed, *karma* is very strong.

Visvabhuti fell from Sukra at that time and entered the womb of Mrigavati, with a birth as a Visnu indicated by seven dreams. At the proper time she bore a son, the first Sarngabhrit (Vasudeva), named Tripristha, because he had three backbones. Eighty bows tall, playing with Acala, with all the arts acquired, he gradually grew to manhood.

After Visakhanandin's soul had passed through a birth, it was born as a lion on Mt. Tunga and attacked the district of Sankhapura. At that time King Asvagriva, the Prativisnu, asked an astrologer, "Whence will my death come ?"

"Your slayer will be the man who will attack the messenger, Candavega, and who will kill with ease the lion on Mt. Tunga." Then Asvagriva had rice sown in Sankhapura and appointed kings to guard it in turn. He heard of the two powerful sons of King Prajapati and quickly sent Candavega to him on some business of his. Intoxicated by his master's power, Candavega went suddenly into the private assembly of Prajapati who was holding a concert. The king rose to greet him who was an obstacle to the singing, like an inopportune flash of lightning to the study of the scriptures. The princes questioned the ministers and they said, "This man is the chief officer of powerful Maharaja Asvagriva." Acala and Tripristha instructed their own men, "Let us know when the messenger leaves."

On the following day he (Candavega) left, dismissed by Prajapati who had treated him with respect ; and the princes were quickly notified by their men. The princes met him halfway on the road and had him beaten by soldiers ; his attendants fled at once like crows. Prajapati was terrified when he learned about it, had Candavega brought to his house, entertained him in the best way, and said to him : "Please do not tell your master about the princes' bad behaviour. Truly, the noble overlook bad vehaviour that results from ignorance."

The messenger agreed to this, and departed ; (but) Asvagriva learned fully about the attack on him from his men who had gone ahead of him. When the messenger learned that Asvagriva knew this, he was afraid to lie and gave an accurate account of the attack on himself.

Asvagriva sent another man with orders to Prajapati. He went and told him ; "Guard the rice from the lion. This is our lord's command." Prajapati said to his sons, "The lord has been made angry by you, since he has commanded guarding from the lion out of turn." The princes stopped the king who had started, after saying this, and, eager to fight the lion, went to Sankhapura. Questioned by Tripristha, "How and how long have other kings kept off the lion ?" the rice-guards said, "The kings kept guard by making a rampart of the four-part army, coming in turn at the time of the rains (and staying), indeed, until the gathering of the rice."

Tripristha said to them : "Who, pray, will stay so long ? So show me the lion, that I alone may kill him." Then they pointed out the lion who had gone into a cave in Mt. Tunga. Seated in a chariot, Rama (Acala) and Sarngin (Tripristha) went to the cave. The people made a loud noise at the sides of the cave and, on hearing it, the lion came out, his mouth open in a yawn.

Saying, "Our fight is not equal if I am in a chariot and he is a foot-soldier," Tripristha got down from the chariot with his shield and sword. "He has teeth and claws as weapons; I have a shield and sword. Verily, that is not right." With these words Hari threw away his shield and sword. The lion noticed that and, remembering former births, reflected : 'The fact that he came alone to my cave is one piece of impudence ; dismounting from the chariot is a second ; throwing away his weapons is a third. Therefore, I shall destroy him, arrogant (*durmada*) like an elephant blind from ichor (*mada*).'

With these reflections, this best of lions, his mouth wide open, instantly took a leap, sprang up, and fell upon Tripristha. Tripristha seized his upper jaw with one hand and his lower jaw with the other and tore the lion asunder like an old garment. The gods rained flowers, ornaments and garments on Hari ; and the people, filled with astonishment, praised him, saying, "Well done ! Well done !"

"Alas ! how was I killed by this boy today !" The lion continued to struggle from anger at this reflection even though he was in two pieces. Then the soul of the Ganabhrit Gautama, the charioteer of Sarngin who

was the soul of the last Arhat, said to the quivering lion : "He is a lion among men; you, on the other hand, are a lion among beasts. Therefore, you were killed by him, Why do you foolishly feel disgraced, since you were not killed by a low person ?"

Consoled by this speech like nectar, the lion died, and became a hell-inhabitant in the fourth hell.

The princes took his skin and went to their own city, after instructing the villagers : "Tell this to Vajigriva : 'Eat rice as you like. Be reassured now, since the lion, who was an arrow in your heart, is dead."

With these words, the princes went to the city Potanapura The villagers went and told Asvagriva just what had happened. Asvagriva was terrified and, wishing to kill them by trickery, sent a messenger with instructions to king Prajapati. The messenger went and said to him : "Send your sons to the master, for the master intends to give a kingdom to each of them." Prajapati replied. : "I shall go to the master. There is no need of my sons going there, sir."

The messenger said again : "If you will not send your sons, then arm yourself for battle. Do not say that you were not warned."

The princes were angered and attacked the messenger speaking in this way and immediately drove him out of the city. Then the messenger went and reported the attack to Asvagriva who blazed with anger like a fire.

Asvagriva with his army and Tripristha and Acala, eager to fight, met on the great mountain, Rathavarta. The soldiers of both sides fought, together, clashing with each other like clouds at the end of the world. When the soldiers were exhausted, Asvagriva and Tripristha forbade the armies to fight and they themselves fought in chariots. Asvagriva's missile became useless, and he hurled the *cakra*, which is eager to cut the enemy's neck, at Triprstha, which was observed by the people with cries of "Ha ! Ha !" The *cakra* fell on Tripristha's breast with the hub, like a Sarabha that has jumped up impetuously on a mountain-plateau. Tripristha, best of heroes, cut Asvagriva's neck with the *cakra* as easily as a lotus-stalk.

"Acala and Tripristha, the first Halin and the first Sarngin", was proclaimed by gods in the air, accompanied by a rain of flowers. At once all the kings submitted to them ; and the southern half of

Bharataksetra was subdued by their strength. The first Pundarikaksa (Vasudeva) lifted the rock Kotisila with his hand and held it easily over his head like an umbrella. With the globe subdued by his power, he went to Potanapura and was consecrated by gods and kings in the rank of an Ardhacakrin.

Every jewel of every kind resorted to Tripristha even from a distance. Some sweet-voiced persons, jewels among singers, came to him. On one occasion, when they were signing during the night, Hari said to the chamberlain, "When I am resting, you must certainly send them away." The chamberlain assented and sleep came to Sarngin ; but the chamberlain did not send away the singers, as he was eager for their singing. While they were singing, Visnu got up and said to the chamberlain, "Why did you not send them away ?"

"Because I wanted to hear their song", he replied.

On hearing that, Visnu was angry and at daybreak had hot tin poured into the chamberlain's ears ; and he died. By that act Tripristha acquired firm feeling-*karma* (*vedya*) and from his sovereignty he acquired other severe *karma* with evil consequences. Not desisting from injury, et cetera, possessing property and great enterprises, Prajapati's son passed eightyfour lacs of years. After death he was born as a hell-inhabitant in the seventh hell. 108-180

At the time of separation from him Acala became a mendicant and attained emancipation after death. 181

Tripristha's soul ascended from hell and was born a lion. After death the lion went to the fourth hell. He passed through various incarnations, animal, human, et cetera ; and one time he attained human birth and acquired good *karma*. 182-183

Then he descended into the womb of Dharini, wife of King Dhananjaya, in the city Muka in the West Videha. At the proper time she bore a son with full marks, whose magnificence as a Cakradhara was indicated by fourteen great dreams. His parents named him Priyamitra and he grew up gradually with his parents' wishes. Then king Dhananjaya, disgusted with worldly existence, installed his son, Priyamitra, on the throne and took the vow. The fourteen great jewels of king Priyamitra, who protected the country like a wife, appeared gradually.

Following the *cakra*, he set out to conquer the province with six divisions. He went to the east and stopped at Magadhatirtha. Accompanied by the fourfold army, he made a three-day fast. At the end of the fourth day, he got into a chariot, went a short distance, and took his bow. The king shot an arrow, marked with his name, like an eagle, in the direction of the Prince of Magadhatirtha. The arrow crossed twelve *yojanas* in the air and fell in front of the god of Magadha like a portentous thunderbolt.

'By whom wishing to die was this arrow shot ?' Reflecting thus, the Lord of Magadha jumped up angrily and picked up the arrow. When he had seen the row of letters of the Cakrin's name, he was instantly appeased and went to Priyamitra, taking presents. Saying, "I accept your commands," standing in the air, he diplomatic, paid homage to the king with many presents. After he had entertained him and dismissed him the Cakrin returned, broke his fast, and held an eight-day festival in honour of the god of Magadha. Then he went to the south, like the sun in Cancer.

As before, the king subdued the god Varadamana. The Cakrabhrit went to the west and subdued the Lord of Prabhasatirtha according to formula ; and went to the Sindhu. The Sindhu appeared in person before the king, who had fasted three days, and gave him two divine jeweled thrones, and ornaments. He dismissed her and, following the *cakra* jewel, went to Vaitadhya. He made a three-day fast and subdued the Prince of Mt. Vaitadhya. He went to Tamisra and Kritamala gave other ornaments suitable for the woman-jewel to the king engaged in a three-day fast. At the Cakrin's command the general crossed the Sindhu by the skin (-jewel) and easily subdued the first division of the Sindhu.

The general returned and, at Priyamitra's command, fasted for three days and opened Tamisra with a blow of the staff (-jewel). The Cakrin mounted the elephant-jewel, set the gem-jewel on its boss for light and entered the cave Tamisra. For light in the cave the Cakrin scratched circles, like suns, on the sides with the cowrie-jewel and advanced, following the *cakra*. After the king had crossed the rivers Unmagna and Nimagna by a bridge, he went out of the mountain by a door on the north which opened of its own accord.

There the Cakrabhrit conquered the Kiratas, named Apatas, and had the second division of the Sindhu conquered by the general. Then the king turned back, following the *cakra*, went to Vaitadhya, and conquered the Vidyadharas of the two rows on it.

After he had the first division of the Ganga conquered by the general, he himself subdued the goddess Ganga by a three-day fast. The king and his army went out of Mt. Vaitadhya through (the cave) Khandaprapata by a door opened by the general.

Then the nine treasures, *Naisarpa*, et cetera, became submissive to Cakrin Priyamitra engaged in three-day fast. After he had the second division of the Ganga conquered by the general, the province with six divisions being conquered, the Cakrin returned to the city Muka. His consecration as Cakrabhrit, which lasted for twelve years, was made by gods and men, together with a great festival.

While the king was protecting the earth with good policy, one day the Acarya Pottila stopped in a garden. After he had heard *dharma* in his presence, he installed his son on the throne, became a mendicant, and practised severe penance for a crore of years. 184-215

When he had lived for eighty-four lacs of *purvas*, he died from a fast and became a god in the Sarvartha palace in Sukra. 216

He fell and was born here in Bharata in the city Chatra as the son, named Nandana, of Jitasatru by his wife Bhadra. When he was grown King Jitasatru installed him on the throne and, disgusted with living in worldly existence, became a mendicant. Delighting the heart of the people Nandana ruled the earth properly, his rule like that of Pakasasana. After he had passed twenty-four lacs of years from the time of his birth, disgusted with existence, Nandana took the vow under Acarya Pottila. Intensifying his asceticism by continuous fasts for a month, he wandered with his *Guru* in villages, mines, cities, et cetera.

Devoid of both evil meditations and the two causes of binding *karma*, always free from the three hurtful acts, the three vanities and the three blemishes ; with the four passions destroyed ; free from the four kinds of attachments ; devoid of the four kinds of idle talk ; devoted to the four kinds of *dharma* ; his zeal unimpeded by the fourfold attacks; adhering to the five vows ; hostile to the five kinds of love ; daily attached to the study of the five categories ; observing the five kinds of carefulness ; victorious over the five senses ; protector of the six categories of souls ; free from the seven states of fear ; with the eight conditions of pride destroyed; having the nine controls of chastity ; practising tenfold *dharma;* knowing completely the eleven *Aṅgas;* practising twelvefold penance, with a liking for the twelve *pratimās;* enduring a series of trials hard to endure; indifferent to everything, Muni Nandana prac-

tised penance for a lac of years. Having much penance by means of the twenty *sthānas* devotion to the Arhats, et cetera, he acquired the body-making *karma* of a Tirthakrit, which is very difficult to acquire. Having practised stainless asceticism even from the beginning, at the end of his life, he made a propitiatory declaration : 217-268

'Whatever transgression I have committed against the promulgated eight-fold practices of knowledge—time, respect, et cetera, that I censure in three ways. Whatever transgression I have committed against the promulgated eight-fold practices of right-belief—freedom from doubt, et cetera, that I reject in three ways. Whatever injury I have done to living creatures, fine or coarse, from delusion or greed, that I reject in three ways. Whatever I spoke with ridicule, fear, greed, anger, et cetera, all that I censure and do penance for. Whatever property belonging to another ungiven, little or much, was taken by me in any place from love or hate, all that I reject. Whatever union, animal, human, or divine was made by wretched me, that I reject three-fold in three ways. Whatever wealth—money, grain, cattle, et cetera was acquired by me variously from the fault of greed, I reject in three ways. Whatever attachment (there was) to son, wife, friend, brother, grain, money, house and other things, all that I reject. Whatever food of four kinds, I overcome by the senses, enjoyed during the night, that I censure in three ways. Anger, conceit, deceit, greed, love, hate, quarreling, back-biting, criticizing others slander and watever transgression in the sphere of the principles of good conduct, that I renounce completely in three ways. Whatever transgression against penance—outer and inner, that I censure three-fold in three ways. Whatever exertion in religious practices I concealed and transgression against the practices of exertion that I censure in three ways.

'Whoever was struck or harshly addressed by me ; anyone from whom I took anything ; anyone to whom I did any injury, may they all pardon me. Friend or foe whoever, my own people or hostile people, may they all pardon me everything. I am the same toward all. Whatever animals in their status as animals ; whatever hell-inhabitants in their status as hell-inhabitants ; whatever gods in their status as gods ; whatever humans in their status as humans have been caused pain by me, may they all pardon me. I pardon them. Indeed there is friendliness toward all on my part.

'Life, youth, wealth, beauty, association with friends, all this is as fleeting as ocean-waves stirred by the wind. There is no other *dharma* except the *dharma* taught by the Jina that is a refuge for creatures in

this world tormented by disease, birth, old-age, and death. All souls are kin ; after they are born, they are strangers. Who would make any tie at all with them ? One creature is born ; one dies ; one has pleasant experiences ; he has painful experiences. On the one hand, this body ; while on the other hand are grain, money, et cetera ; on the one hand relatives ; on the other hand, the soul.

'The foolish man becomes confused uselessly. What intelligent man would form an infatuation for the body, the house of impurity, filled with fat, blood, flesh, bone, liver, excrement and urine ? This body, even when it is cherished and cared for, is perishable and must soon be given up like a house taken for rent. Surely the body, whether brave or cowardly, must die. Therefore, the wise man should die in such a way that he would not die again.

'The Arhats are my refuge; the Siddhas and *sādhus* are my refuge. The *dharma* taught by the omniscients is my refuge above all. The Jina's *dharma* is my mother ; my *guru* is my father ; the *sādhus* are full brothers ; co-religionists are relatives. Other things are like snares.

'I pay homage to all the Tirthankaras, Risabha and the others; I bow to the Arhats of Bharata, Airavata, and Videha. The formula of homage to the Tirthakrits is being made for the destruction of birth of corporeal beings, and especially for the acquisition of enlightenment. I pronounce the formula of homage to the blessed Siddhas by whom the fuel of *karma* produced by a thousand births was burned by the fire of meditation. Homage, homage to the *Ācāryas* with the five-fold practices who, always zealous for the destruction of birth, maintain knowledge of the scriptures. Who possess all the sacred knowledge and teach it to disciples, homage especially to them, noble teachers (*Upādhyāyas*). Homage, homage to the *sādhus* possessing the disciplinary vows, who destroy evil attached to a thousand births.

'I renounce censurable activity and also attachment to worldly objects inner and outer, so long as I live, three-fold in three ways. I give up the four kinds of food so long as I live and I renounce the body, too in the last breath.'

After he had so made the censure of evil acts, the asking pardon of (and bestowing on) (all) creatures, reflection, the resort to the four, the formula of homage, and fasting—the six-fold *ārādhanā*, Muni Nandana asked forgiveness of the teachers of *dharma*, the *sādhus*, and the *sādhvīs* in full. After he had fasted for sixty days, he died in concentrat-

ed meditation, free from attachment, at the age of twentyfive lacs of years. 230-265

He was born in the extensive palace Puspottara in Pranata and appeared on a couch. Within forty-eight minutes he developed into a magnificent god. He took off his divine garment, seated himself, and looked around. When he had looked at the manifestation-hall of the gods and the magnificence of the gods, he thought in astonishment, 'By what penance did I attain this?' By clairvoyance he saw his former birth and his observance of the vows. 'Oh ! the power of the Arhats' *dharma*', he reflected.

Just then all the gods assembled, their hands folded in reverence, delighted, said to him who had been manifested as chief-god : "Hail, master ! Long live, delight of the world ! Long live, blessing of the world ! You are our master. Protect the conquered. Conquer the unconquered. This is Your Honour's palace. We are gods, who perform your commands. Here are beautiful gardens ; here are deep bathing-tanks. This is the temple of the eternal Arhats ; this is the council-hall, Sudharma. Adorn the bath-house so that we can make the consecration with water."

So addressed by the gods, the chief-god went to the bath-house and sat on a lion-throne with a foot-stool. After he had been sprinkled there with divine water by the servant-gods holding pitchers, he was led to the ornamentation-hall. There the god put on two garments of divine material, ointment, and ornaments—a diadem, et cetera. He went to the judgement-hall and had the book read ; and taking a *pūjā* of flowers, et cetera, went to the temple of the eternal Arhats. He bathed the one hundred and eight images of the Arhats, worshipped them (with the *pūjā*), paid homage to them, and sang their praises, absorbed in meditation. Then he went to the hall Sudharma and had a concert given. He remained there in palace, enjoying delights as he liked.

He went to the countries, Videha, et cetera, where the *kalyāṇas* of the Arhats take place, paid homage to the Jinas, he, ornamented with the attribute of right-belief.

As chief-god, he completed a life of twenty *sāgaropamas* and even in the end he shone with splendor, especially and constantly. Other gods, when they have six months of the life remaining, become confused; but never gods who will be Tirthakrits, whose maturing of merit is very close. 269-284

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Better is he who restraineth his self,
though giveth no alms, than he who
giveth thousands and thousands of cows
every month but restraineth not his self.

—LORD MAHAVIRA

★

CHAMPALALL

He who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self restrained incurreth no sin.

—LORD MAHAVIRA

KHARAG SINGH

"He, who himself hurts the creatures,
or gets them hurt by others,
or approves of hurt done by others,
augments the world's hostility towards himself."

—LORD MAHAVIRA

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INDEX

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